

**SPEECHES & ADDRESSES  
OF HIS HIGHNESS SAYAJI RAO III  
Maharaja of Baroda**

**VOLUME IV**

## SPEECHES AND ADDRESSES OF HIS HIGHNESS

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OF

HIS HIGHNESS SAYAJI RAO III

Maharaja of Baroda



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## PREFACE

I wish to express my appreciation of the honour His Highness has conferred upon me, as his Private Secretary, in entrusting to me the preparation and editing of this volume. My thanks are due to Mr V. P. Nene, Assistant Secretary to His Highness, for his help in the preparation and revision of the manuscript, and to Sir Frank Brown, C.I.E., for his advice at various stages and for his active assistance in tracing speeches omitted from previous volumes.

C. E. NEWHAM

*Haslemere*  
*May 1938*

## INTRODUCTION

In prefaces to earlier volumes, regret is expressed that a complete collection of the Speeches and Addresses of His Highness has not been preserved. It is probable that some speeches of long ago will never be recovered, for even where traces have been discovered, they are so fragmentary as to defy reconstruction. As the result of a very thorough search during the last two years, it is permissible to suggest that important speeches which have disappeared beyond recall, are few in number. It is certain that their loss, however regrettable, cannot materially detract from the interest and scope of those which have been preserved.

The search has not been unfruitful and those entrusted with the task would be the first to acknowledge how much they have been helped by the tenacious memory of His Highness. So it is that this volume, intended to record his speeches and addresses from 1934 to the present day, includes some of an earlier date, two indeed of nearly half a century ago.

There could be no better testimony to His Highness's long participation in affairs of Empire than that, at the beginning of this volume, we have his speech replying to the toast of "India and the Colonies" at the Lord Mayor's Banquet in 1892. And in the closing stages, there are the speeches made last year by His Highness, as the representative of India at the Coronation and Imperial Conference, replying to toasts of "The British Commonwealth".

Nor could there be more striking proof of far-sighted

rulership than his reference at the Mansion House in 1892 to his policy for road and rail communications. When he came to the *gadi*, His Highness found practically no good roads and only one pathetic little railway, nineteen miles long. He formulated and steadily pursued his own policy. He had the satisfaction early in 1938 of opening the branch line which, as the speech indicates, completes his sixty years' plan and provides Baroda State with seven hundred miles of railway and nearly a thousand miles of good roads. Such a proud experience can have fallen to the lot of few rulers.

The present volume abounds in such comparisons and one of them is of particular interest at this juncture. The India of 1938, with Provincial Autonomy working well and Federalism impending at the centre, is far removed from the India of 1892. At that time, the thought of constitutional emancipation from external control can have occurred to few. Yet one of the few was His Highness and in his Guildhall speech there is a cautious allusion to it and an appeal for more political freedom. Several of the Colonies to which he then referred are now Dominions, sturdy and vigorous in the fulness of nationhood, but at that time still under the tutelage and guidance of Britain. His Highness seeks nothing more and nothing less for his own country and the speech with which this volume concludes voices once more the cry for equality in the Commonwealth which now rings through India.

Few public men alive to-day have seen so many changes in the British Commonwealth or in the world as His Highness. There is no other, it is said, who played a leading part in Victorian days and still plays a leading part to-day. His Highness is now a veteran statesman, full of years and

honour. Nearly three years ago, the Maharaja Sahib celebrated the Diamond Jubilee of his rulership and by the time that he attains his 80th birthday, he will have been on the throne longer than anyone in recorded history. Yet at the age of 76, he officially represented India at the Coronation of King George VI and at the subsequent Imperial Conference, and then, after a strenuous seven weeks which sorely tried the endurance of younger men, His Highness set forth once more upon his travels when others were glad to seek rest and recuperation.

An intrepid voyager, he vies with Homer in "travelling with a hungry heart" for new impressions and experiences, sorting and weighing them all in the light of what, by adaptation, they can contribute to the progress of Baroda and the good of his people. So it was that January 1937 found His Highness in Equatorial Africa, and mid-August at the Ice Barrier, north of Spitzbergen and some 500 miles from the North Pole. Few parts of the world are unknown to him and when his contemplated tour of Australasia, South America and South Africa has been completed, there will be little left for him to see except Central Asia. Even some part of that vast area he may be able to visit, now that he flies everywhere.

It would be idle to pretend that the passing years leave no traces of the effects of unremitting labour and unshared responsibility. But His Highness still walks several miles a day, rides when opportunity offers, plays a short round of golf with great enjoyment and shoots on occasion. His bag last year included a lion and a tiger. He works assiduously at a volume of State business which does not diminish with the years, thinking deeply and long over matters of policy, studying every detail. A famous wit has defined genius as

the art of making other people take infinite pains. His Highness has such genius but it is fair to add that he takes infinite pains himself. He demands high standards from his officials but he has never spared himself, placing duty first and foremost always.

Always a voracious but discriminating reader, his tastes are as catholic as ever. A random selection from the books which His Highness has read during the last twelve months, shows *Nicholas Nickleby*, Clay on Political Economy, the Cambridge History of Moghul art, Shaw's *Pygmalion*, Geikie on Geology, Spengler's monumental philosophy, histories of Germany and England, and Bentham's *Theory of Legislation*. From time to time he engages tutors so that he may revise and refresh his knowledge, and in recent months physiology, French, religion and botany have claimed his attention—one hesitates to say his leisure hours, for he allows himself so few. In his reading as in his travelling, His Highness seeks not only to improve his own knowledge but to devote it to the service of his State and people.

It has long been said of His Highness that he is restless and he would not deny the truth of the observation. Nor have advancing years brought him relief in that respect. It may well be asked whether aught else could be expected of one who has witnessed and taken part in so many world changes, who has persistently sought to be more modern than youth in all beneficial progress, and who seeks as eagerly for results.

When His Highness made physical education compulsory last year, he remarked that he first considered such a step in 1902 but thought that it might prove premature. His Highness has had experience of other innovations which proved premature, but he has never shirked facing the

facts, probing for the errors, starting all over again. If that be restlessness, then it may be counted a virtue, whatever the qualifications, and one for which the peoples of Baroda have good cause to thank their ruler. Perhaps it could be described more properly as a combination of a zest for progress and a devotion to duty which is rare in history.

That zest and devotion find ample illustration in the speeches and addresses which form this volume. They range over a wide variety of subjects, from the nutrition of the peasant to the expanding freedom of the British Commonwealth, from denunciation of aimless book-learning to India's constitutional evolution, from domestic science to the brotherhood of man, from the opening of a humble institute to a loyal greeting at Buckingham Palace. In such respect, they are complementary to previous volumes. Where, perhaps, a difference may be detected in recent years, is in the simplicity of thought and diction as compared with the earlier years of his reign when His Highness found it necessary or deemed it advisable to analyse, expound, lecture and, above all, to combat the apathy, lethargy and general backwardness of the State entrusted to his care at a tender age—and indeed of India as a whole. All will recognise that to the awakening of the Motherland His Highness has made a great contribution.

It may well be that in the autumn of a long and eventful life with all its triumphs and disappointments, seeing many of his carefully laid schemes bearing fruit in a prosperous and contented State, happy in the well-being of his subjects and the approval of a world which admires his achievements, His Highness is content to voice the mature and well-tested convictions of a lifetime. Be that as it may, wisdom, experience and ripe judgment, impel him to

commend to us, above all things, service to human brotherhood towards all, education for the humbles, determined progress in every individual and corporate activity. Modern Baroda State is the measure of advice and of its ruler's devotion to duty.



SPEECHES & ADDRESSES  
OF  
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Maharaja of Baroda



CXLVIII

At the Banquet to the Elder Brethren of Trinity House, replying to the toast of his health by the Lord Mayor, Mansion House, 24th October 1892.

YOUR ROYAL HIGHNESS, LORD MAYOR, MY LORDS, LADIES AND GENTLEMEN,—I thank you for the kindness with which you have received the toast of my health, proposed in such charming terms by our host this evening. I regard it as a special honour to be present on an occasion with which His Royal Highness the Duke of Edinburgh is connected, because His Royal Highness was the first of the Royal Princes whom the Princes and peoples of India had the honour of receiving in India. Furthermore, as the present occasion is connected with the Brethren of Trinity House, who have done a good deal for the naval supremacy of Great Britain, I thought I could not do better than show by my presence, my appreciation of a supremacy which has contributed so largely to bringing the East near to the West.

The Lord Mayor has referred to Baroda State and to my humble efforts to carry on the government of the State on approved principles. That is a subject on which I must

speaking with great caution and diffidence. The work of governing the Native States of India is, you will allow, a very arduous one. Their difficulties are altogether unknown in this country. Speaking personally, but without any desire to be egotistic, I would say that my great aim is to introduce and to maintain progressive ideas in the government of Baroda.

As the necessary aids and concomitants of progress, some railways have been constructed and I wish to construct more of them in my territory. Roads have been made and hospitals and dispensaries built. Provision has been made for a good supply of pure potable water for the city of Baroda, and I have offered to my subjects opportunities by which they can take an important part in the dispensation of justice; but as no progress can be stable unless the people are able to grasp and to assimilate its principles, I have formed plans for the extension of education among them. I recognise it as a duty and it yields me real pleasure to do everything I possibly can for the welfare of my subjects, for I feel assured that in their welfare and happiness lies my own.

I will not weary you with a long list of the humble efforts that are being made in Baroda in the interests of progress, both material and intellectual. I have merely mentioned a few instances to show what work is being done in the Native States of India, and to acknowledge with sincere gratitude the encouragement and approbation of the public and responsible statesmen of India and England in respect of our humble efforts in our States to follow in the wake of the mighty British nation in the work of beneficence.

At the Lord Mayor's Banquet, The Guildhall, London, replying to the toast "Our Indian and Colonial Visitors", 10th November 1892.

LORD MAYOR, YOUR ROYAL HIGHNESS, MY LORDS, LADIES AND GENTLEMEN,—I have thoroughly enjoyed my short trip to the industrial towns of this country. The resources and wealth of it impressed me very much. The people of England have not only not remained satisfied with discovering the means of wealth which they possess, but they have, with their usual sagacity and intelligence, made admirable use of their opportunities. This banquet is quite a fitting termination in one way of my short and hurried trip.

The City of London is the heart of this vast country, not only on account of its vast population and its noble institutions, but because it has been the stronghold of commerce and enterprising men—men who have added to their wealth by subjugating and conquering vast territories, the possession of which has made the government of England very difficult, arduous and responsible, and I wish the Ministers of her Majesty, some of whom we see here this evening, every success in their undertaking. The various interests involved and the problems which arise in the government of England are so great, engaging, and serious, that men saddled with the cares of office must find little time to watch closely the rapid and gigantic changes that are going on in the different parts of this Empire—an Empire unique in its extent, population, and civilisation.

The government of this Empire is rendered very difficult owing to the many nationalities, and men of different faiths and creeds, of which it consists. To understand all their wants, and to administer to their aspirations, is a task which

is not very easy. I think it would be well to allow the generous and liberalising instincts of the British nation full play by conferring on its colonies and dependencies the blessings of reasonably representative self-governing institutions. The introduction of such measures will not only lighten the cares of government and be a powerful means of fulfilling the noble wish of securing the contentment and happiness of her Majesty's subjects, but will draw together the several parts of the Empire and strengthen it by consolidation.

The reference you have made to myself is indeed very kind. In (1) opening banks, (2) in extending railways, (3) in building and founding hospitals, (4) in constructing rest houses, (5) in constructing bridges, public offices and schools, (6) in encouraging literature, (7) in opening public libraries, (8) in introducing elective municipalities in my territories, (9) in creating village councils, (10) in securing supply of potable water, and so on, I have only made use of the opportunities at my disposal. The little that I have been able to achieve is due to the kind sympathy and assistance of the Government of India. In all my actions I am moved with feelings of staunchest loyalty to her Majesty, and with the desire of co-operating with the British Government in India to the best of my ability in the work of introducing progressive government. We are no longer moved by the desire of pageantry and show, but by the principles of good and sound government. As far as I and others in my position are concerned, all that we desire is that our field of usefulness may not suffer curtailment, and that we may be allowed increased freedom to make use of the opportunities offered to us, not in gratifying our personal ambitions and desires, but in fulfilling our noble duties.

At the Banquet given to Lord and Lady Reading, Laxmi-Vilas Palace, Baroda, 12th January 1926.

YOUR EXCELLENCIES, LADIES AND GENTLEMEN,—I rise to propose the health of the King Emperor. It is not necessary to commend this toast to your acceptance nor to indicate the diverse ways in which the English Ruling Family has endeared itself to the affections of the Indian people. The life and conduct of His Majesty the King Emperor constitute the greatest assets of which the Empire is possessed.

For my own part, I recall with gratitude the personal friendship with which His Majesty has honoured me: it will always remain a cherished memory.

## GLI

Proposing the toast of "The Guests of the Evening".

LADIES AND GENTLEMEN,—I rise again, to discharge the grateful duty that has devolved upon me of proposing the health of our distinguished Guests, Their Excellencies Lord and Lady Reading.

A Viceroy's visit to an Indian State is a memorable event to its Ruling House and its people. To us in Baroda, it is no common privilege to welcome a Viceroy of His Excellency's eminence. He is one of the greatest political figures of our time. For five years, he has held the stage in India, and now I have the honour to greet him in my State when about to leave our shores to enjoy his well-earned rest.

He came, no novice in statecraft, but grown grey in the service of the Crown. In seeking to dispel the clouds of suspicion and rancour that existed when he undertook his duties His Excellency displayed consummate courage,

patience and wisdom. The more peaceful atmosphere and the stabler financial situation that prevail to-day point to his success. For these results, the whole of India is under a debt of gratitude to His Excellency. We wish him cordial God-speed, and trust that his future years will be crowded with happiness and yet more renown.

Ladies and Gentlemen, it is customary on these occasions to reiterate the State's loyalty to the British Empire. This I hope it will not be necessary to do in respect of my own State and people. For nearly a century and a quarter of British connection, my State has been unswerving in its obligations to the Empire. Its loyalty has been tested time and again in the stern duress of war, and its worth has been proved beyond a doubt by its courageous contributions to the problems of peace.

During my regime, I have tried, to the best of my power, to follow out my ideal of a modern State, keenly alive to the welfare of the people. I have given my beloved subjects the blessings of peace and ordered government. I have eagerly sought to bring learning not merely to the privileged few, but to the doors of the humblest of my people. In my war against social evils, I have been strengthened by the hope, despite many disappointments, that a widespread educational system will help, in the fulness of time, to crown my efforts with success. Further, my Government has pursued a policy of generous aid to industrial enterprises, as a result of which, though not without losses, many mills and factories have come into existence.

Your Excellencies, it is now over fifty years since Providence called upon me to begin my work in Baroda, and, looking back over this half century of promise and achievement, I feel that, although much remains to be done, I

can claim for my State an honoured place in the Indian Empire.

If this be the present, what of the future?

The whole of our sub-continent is being stirred to its depths by the rebuilding of its constitution. We of the Indian States are watching with deepest interest the progress of British India from stage to stage of self-rule. My earnest wish is that, in the new dispensation, the claims of the Indian States should not be forgotten. They feel that they deserve a liberal treatment in the interpretation of their much-cherished rights and privileges.

In the new era, the Indian States now claim a place in the sun, and, believing in the justice of the English people, they hope that their ancient rights and dignities will be fully revived.

For my own State, it is only natural for me to hope that its original sovereignty will be restored. Over a hundred years ago, the British Government elected to mediate between my House and its tributaries, who were then temporarily handed over to them (the British Government) for the collection of tribute—they elected to collect the tribute on our behalf free of charge. It was a sacred trust then undertaken. A hundred years of British peace with progress and order have now ensued. In the interest of efficient government, and with the utmost solicitude for the good of the Empire, I am prompted to suggest to the British Government that the ancient privileges be now fully restored to their Friends and Allies of old. For it is only as true allies and partners in a Commonwealth of States that our Indian States can really become pillars of the Empire.

Ladies and Gentlemen, I now turn from these problems to extend our greetings to Her Excellency Lady Reading.

On my return to India, I was happy to learn of Her Excellency's rapid recovery. Yet I was not sanguine enough to hope that her health would permit her to undertake this journey to my capital. It has, therefore, given Her Highness the Maharani and myself special pleasure to see her here. Though never in the best of health, Lady Reading courageously accompanied her distinguished husband five years ago, on his great adventure to India. Since then, I have watched with admiration the splendid manner in which Her Excellency has fulfilled her exalted function as Vicereine. In all humane movements, such as the campaign against leprosy, she has admirably seconded the Viceroy's efforts; and by the very generous lead that she has given to infant welfare organisation throughout the country, Her Excellency has convincingly shown that she holds the golden key to an abiding place in the affections of the Indian people.

Ladies and Gentlemen, on behalf of Her Highness the Maharani and myself, I desire you to join with me in extending a very cordial welcome to Their Excellencies and wishing them every happiness under the sun.

I shall ask you now to drink to the health of my distinguished Guests, Their Excellencies Lord and Lady Reading.

#### CLII

His Excellency the Viceroy's reply at the Banquet at Baroda, 12th January 1926.

YOUR HIGHNESS, LADIES AND GENTLEMEN,—I thank Your Highness for the cordial welcome you have extended to Her Excellency and myself and for the very kind words in which you have alluded to us both. It is invariably a gratification to me to find Her Excellency's efforts in the cause of humanity and relief of suffering, appreciated and Your



Highness' generous expressions in recognition of her achievements in this direction have given me great pleasure. Your Highness has made eloquent references to myself for which I thank you sincerely.

My visits to Indian States would have been incomplete if I had not been able to include among them a visit to Baroda, and I am glad that I have been able to do so this year notwithstanding the crowded programme of the few weeks that remain of my period of office. I need not assure Your Highness that the historical importance of this State, its long and honourable connection with the British Crown and the Government of India, and the progressive lines on which its administration has been conducted by Your Highness entitle it to the highest consideration from me and from those who may succeed me in the office of Viceroy and Governor-General.

It is a source of special pleasure to me that my visit to Your Highness coincides with the celebrations of the Jubilee Anniversary of your succession to the *Gadi* of this State. I heartily congratulate Your Highness on this auspicious event and offer you my warmest wishes for the future. May Your Highness long be spared to guide the destinies of your State and to labour for the advancement of your subjects. May your subjects long enjoy the felicity of your rule and profit by those wise schemes of development which it has been your pride to devise and execute in the interests of their welfare.

I need not dwell in detail on the earlier history of the connection of the Baroda State with the Government of India. Suffice it to say that more than a hundred years have passed since it began, and that from the outset to the present day loyalty to the British connection has been revered as a

sacred obligation in the State. On those occasions when there has been opportunity to put that obligation into practice, the rulers of the State have not hesitated to demonstrate their fidelity to that tradition. In the days of the Mutiny, the Gaekwar of Baroda openly supported the British cause and took all possible measures to preserve peace in Gujarat. In the crisis of the Great War Your Highness, true to the same tradition, exerted yourself to the utmost to help the cause of the Empire. I need not enumerate all the services rendered at that time by Your Highness and your State but I may note that besides recruitment of combatants and non-combatants for our forces, Your Highness lent your palace at Bombay for use as a War Hospital and made contributions amounting to approximately 60 lakhs in cash for war purposes.

Not less well-known are the administrative and social measures with which Your Highness' name will be always associated and to which you have alluded with such marked modesty in your speech. Your Highness' rule has been characterised by the deep thought you have given to these problems and the personal attention you have devoted to securing that there should be progress and that progress should be along sane lines. Your Highness has wisely concluded that no worthy superstructure can be raised unless the foundations have been well laid and constructed from sound materials. You have conceived that the first essentials for the well-being of your State are the establishment and maintenance of law and order and the provision of an efficient administrative machine and you have successfully laboured to provide these requirements. You have rightly decided that general progress must rest on a broad basis of better social and economic conditions and wider facilities

for education among your subjects, and you have given effect to your convictions by arrangements for free and compulsory primary education and extensive facilities for higher education and by measures to promote the social and economic welfare of the people. In all these measures, Your Highness has displayed the greatest consideration for the interests of your subjects and the wisest forethought in equipping your State to meet any changing conditions which the future may hold in store. It is not vouchsafed to all men to reap where they sow or to see the results for which they have laboured. The work of many men brings happiness and profit only to those who follow after them. In your case, however, Your Highness has not only provided for the satisfaction of your successors, for the welfare of your State and for the happiness of your people in the future, but you have also been rewarded by seeing many great and beneficent changes, for which you laboured, actually come to pass in your State in your own time. Your Highness may indeed look back on the fifty years during which you have been the Ruling Prince of this State, with a sense of duty well done.

Your Highness has alluded to the position occupied by the Indian States side by side with the gradual development of self-governing institutions in British India. Let me remind Your Highness that at the time of the inauguration of the Reforms Scheme in British India, the position of the Ruling Princes and the Indian States was most carefully and scrupulously considered; and the sanctity of treaties and the intention to preserve and maintain the rights and privileges of the Indian Princes was specially and solemnly reaffirmed by His Majesty the King-Emperor in a Royal Proclamation. At the same time without prejudice to the relations subsisting between the Paramount Power and each individual

State, the Ruling Princes as a body by the institution of the Chamber of Princes, were given an opportunity of taking a wider part in the destinies of India and the Empire by offering counsel in questions affecting the States as a whole or the States in British India and by association in the discussion of certain questions of Imperial concern. I can assure Your Highness that you need have no apprehension that, when any future enquiry is held regarding constitutional advance in British India, the position of the States and the privileges of the Princes will run any risk of being ignored or injuriously affected. I am convinced that their interests will be most carefully borne in mind and considered. British India is still in the first stage of her journey towards responsible Self-Government. At this moment I shall not speculate on the precise position the States may occupy when a final stage in development has been reached: but of this I am certain that at all times whatever changes may be under consideration, the claims of the States will continue to receive the attention to which their position and importance in India and the Empire justly entitle them.

Your Highness has referred to special representations which you have made regarding your own State. I cannot discuss them to-night, for these representations are still under examination. Your Highness may, however, rest assured that when the examination has been completed, they will receive the most careful and impartial consideration at the hands of myself and my Government.

• Let me thank Your Highness once more for your cordial welcome and the hospitality you have extended to Her Excellency and myself. Your Highness has been most thoughtful in providing all that could interest and charm

us during our visit. We shall carry away the most pleasant recollections of our visit to Baroda and of the friendly feelings of Your Highness and Her Highness the Maharani towards us. Permit me to add that I greatly esteemed the privilege of meeting Her Highness.

Ladies and Gentlemen, let me now ask you to join me in drinking the health of our illustrious host, His Highness the Maharaja Gackwar and in wishing him many years of happiness and prosperity.

#### CLIII

Replying to the Viceroy's speech.

YOUR EXCELLENCIES, LADIES AND GENTLEMEN,—I find it very difficult adequately to express the thanks of Her Highness the Maharani and myself to His Excellency for the exceedingly kind manner in which he has proposed the toast of our health, and to you, Ladies and Gentlemen, for the kindly way you have responded to the proposal.

I feel that all I have tried to do during my life is fitly summed up in Shakespeare's words:

Let all the ends thou aimest at be thy country's,  
Thy God's and Truth's.

We thank you all most sincerely.

#### CLIV

At Prof. Manikrao's Physical Culture Institute, Baroda, after the lecture by Principal G. C. Bhate on "Cardinal Newman's Ideal of a University", 16th December 1926.

GENTLEMEN,—The subject on which the learned Principal has spoken this evening is of very great importance. Judgment cannot be passed on it in a moment, and careful study is essential.

the vital question is that of food. All worries and troubles have their origin in want of food. Men of mere book knowledge are not greatly appreciated in our country. Scholars can be sure of their livelihood only if they become practical and do not remain idealistic. The order of precedence should be (1) food, i.e. the necessities of life, (2) knowledge, and then (3) any extra activities. My predecessors used to spend a lot of money in giving *Dakshinas* (presents) to Brahmins in the month of *Shravana* and used freely to distribute food-grains in the form of *Khichari*, but realising that this method of giving cash and food was abused, I had to divert the greater part of the funds to other and better purposes. The baneful idea of superiority complex and inferiority complex, the stigma of untouchability ruinous to Hinduism and such other narrow beliefs and customs, will have to be thrown overboard. We must extend the range of love towards humanity. This present conception of society calls for a radical change. It must become liberal and broad. Here in India we have to think of the difference between the Brahmins and the depressed classes and to scrutinise the evil effects of this absurd discrimination.

Again, we want a common language for our country. The multiplicity of tongues and dialects is an impediment. It does not even allow us to understand our next-door neighbours besides causing a number of other difficulties. Take for instance our Baroda, where I have to run Gujarati, Marathi and Urdu schools side by side. Had we but one language, much labour and much money would be saved. Once more I repeat my warning that there is a great difference between England and India. Even in matters of education, we need revolutionary changes, taking into account our needs and the altered and rapidly altering times.

Baroda tries its best in all honesty to achieve what is feasible in this direction to-day, but we can still see many fashionable fads. Our modern schools, high schools, colleges and universities, still make a point of propagating the remarkable hypocrisies of the twentieth century. The necessity has clearly arisen that we should put a stop to all these fads and fancies and devise an altogether new scheme of education. In these circumstances I invite you all to pay most serious attention to the ideas placed before you by Principal Bbate. It is my wish that a scheme shall be devised which will make us self-reliant, broad-minded, firm and persevering citizens.

#### CLV

At the opening of the Bapuji Desai Science Laboratory Hall, Navsari, 29th December 1928.

LADIES AND GENTLEMEN,—Science is one of the most important subjects of study in our High Schools. But to make science really interesting and instructive to the students, it is necessary to have a properly equipped laboratory. This had long been a need of the premier High School in Navsari, with which the name of that great merchant-prince, Sir Cavaşji Jehangir Readymoney is associated. Thanks are due to the Desai brothers for their liberal donation to build a spacious hall for the laboratory in honour of the memory of their father, the late Mr Bapuji Desai, a highly respected and leading citizen of this town. Thanks are also due to the Committee of the Madressa, for their contribution for the apparatus and equipment of the laboratory, without which the hall would not have served its purpose. With these few words I have great pleasure in declaring the Bapuji Desai Science Laboratory Hall to be open.

At the Christ Jayanti, 17th December 1932.

LADIES AND GENTLEMEN,—The subject is so deep and abstract that it is hard to do more than express my agreement with the ideas and opinions of the preceding speakers. It would be useless for me to attempt to analyse the different religions and their creeds. If you study the books of various religious teachers, you will see, from a practical point of view, that religion is a very important part of life. It helps us to work the social organisation, based on religious principles. One of the preceding speakers referred to the unity and diversity of different religions. I would myself prefer that there should be unity in all religions, and then there would be less disunion.

In all things, and religion as well, there is a power. We always try to pierce the veil, and we do find something. Of course, there are limitations to everything, situated as we are in a world with limitations. There is also a law of proportion. There is proportion in everything and we cannot exercise right reason too much for it will guide us in usefulness and save us from pitfalls. The result will be less disunion and distrust.

India is a country having many religions. But before us is this question: "Is it religion which we cherish to-day, or is it superstition?" I ask you all to think over this matter deeply. If there be any mistakes or shortcomings, we should, in our humble way, try to set matters right. I am trying to put before the public the best ideas in the different religions of the world, and I hope my people will study them, improve their minds and correct their shortcomings.

Mankind must promote its happiness. अहिंसा परमो धर्मः



This principle is common to Hinduism, Jainism, Buddhism and Christianity. We must not hate other religions. Our love for men should be limited not only to mankind but should apply also to the animal world. But, as I said before, there is a limitation prescribed to everything. This applies to *अहिंसा* also. If we do not eat even vegetables, saying that they have life and so we should not destroy them, our life and our endeavours will be useless.

At present there is a kind of revolution in social and religious life. Diversity exists in all religions, but there is fundamental unity in all religious thoughts. From that point of view, there should be neither emotion nor excitement. There should be no violent controversy or upheaval, nor should people be urged to fight. In peace and amity we shall have every chance to achieve happiness and prosperity in our present existence.

In conclusion, I thank you all for enlightening me with the excellent addresses that I have had the pleasure of hearing to-day.

#### CLVII

At the Prize Distribution of the 14th All India Athletic Tournament held under the Auspices of the Hind Vijaya Gymkhana, Baroda, 24th December 1932.

MR SUDHALKAR AND STUDENTS,—I have not come here to-day with any prepared speech. You have already begun to understand the value of physical training, and I congratulate you on winning your prizes. I am glad that the love of sports and exercises is spreading apace in different parts of India and especially here in Gujarat. I hope this love of sport will continue to grow.

Physical development has a very important part to play

in national life and I am very glad to notice that the new generation is already improving in bearing and physique. A second generation has been created since these sports began. I hope that the sportsmanlike spirit will go on increasing, for I see in it healthy and auspicious signs for the future. I congratulate you on the good games you have played. You should also take up more and more European games such as cricket and hockey, in which there is more skill and discipline, more scope for learning the habit of obedience and prompt action. I congratulate you again on your success in these sports, which I have watched with so much satisfaction and pleasure.

#### CLVIII

At the opening ceremony of the Domestic Science Exhibition, Baroda, 25th December 1932.

LADIES AND GENTLEMEN,—I did not wish to make any speech on this occasion, having had little time to put my thoughts together owing to many other pressing engagements since my arrival in Baroda. But as I take great interest in the subject of Domestic Science, I will give you a few of my impressions though they will not be in logical order.

It was from Europe that I gave instructions that an Exhibition like this should be organised. As the time was very short there were obvious difficulties in making arrangements, particularly in an area like Gujarat, where it is not easy to collect materials for such an exhibition.

What is Domestic Economy? What kind of articles and things should be exhibited in a Domestic Science Exhibition? While in Europe I asked Mr Kanoffsky to consider all these questions and arrange this exhibition, and thus to

utilise the knowledge and experience of Domestic Science which he brings from Europe and to illustrate what Domestic and Artistic Economy is. The subject of Domestic Economy is very useful and requires steady encouragement. The exhibits are well arranged and I can see here the chief products of the biggest manufacturing companies in the country. The methods and instruments they have employed are worth studying. It is for you to show what can be done to improve our present situation by comparing the exhibits with those turned out in Europe, America, and other countries, and by your efficiency and industry create demands so that the manufacturers may have an opportunity to produce good quality, and thus again increase the demand. For years we have been working at this idea more or less continuously.

I remember that in 1923 there was an industrial exhibition on a much greater scale, and it was the first of its kind. Such exhibitions play a very important part in educating people. I should like this one to be held annually, or if not annually, at least every three years, and thus enable us to study progress—whether we are going ahead or remaining stationary.

I have taken a personal interest in these matters in various ways and in various departments. Domestic Economy, which is related to domestic life, could be introduced in many branches. The first and the most elementary necessity is food, the quintessence of all materials. Sanitation, hygiene and other things follow closely. Years ago, as a boy, I was ignorant of all these things, but I tried to see what was going on in the Palace and how different officers performed their duties. I noted their views and activities and tried to put into practice what lessons could be learnt.

On the whole, in life, food is of primary importance to us, like coal to an engine. Food articles must be pure, good in quality, sufficient in quantity, and prepared in sanitary surroundings. I have reduced everything to a system, and set down practical principles in the form of books. If you wish to see them, they are available in my Palace kitchen office. Of course, they are only notes and if you want more details you must have recourse to an encyclopaedia. I find that the art of cooking is at present in the hands of illiterate people, having no idea of sanitation, hygiene, and cleanliness. I have introduced rules and regulations, to the effect that nobody is admitted into the kitchen unless he has had a good bath and secondly that no articles should be taken in by the kitchen personnel unless they are thoroughly examined. I can see that the food prepared in such a sanitary kitchen is satisfactory and hygienic.

Thirdly, people cook by practice and by seeing other people's methods. But that food does not always have the best taste. It should be of proper quality and quantity, otherwise there is abuse and lack of economy. If there are not sufficient directions and sufficient supervision, and if the kitchen staff are not keen and conscientious, the goal will not be achieved.

Merely to tell, is of no use. Orders must be executed. We must fix a standard of means and we must not allow things to go on unless they are satisfactory. A collection of books has been prepared for this purpose only. Mere orders and instructions are not sufficient for the servants. I tell my officers to do certain things, then examine whether my orders are observed properly and reasonably, and ultimately record what the officers did. As a result a series of books has been issued and you will find that a great change has come

about in the art of cooking—at least in my Palace kitchen. Another result of these systematised books is that they show the means, proportion, nature and kind of article used in the various kinds of food dishes. Do not infer that I pretend to be an expert in cooking or that I have much knowledge or experience of the art of cooking, but I hope that my people will practise and observe what I myself preach and practise. If a person has intelligence, energy and efficiency and the power of organisation, here is a field for him to make a fortune. This field is very wide and attractive, and you will find that there is demand for Indian dishes, not only in India but in all parts of the world.

Another thing I had to do was to standardise the use of articles of furniture, just as for cookery. I sent men to France and other European countries for education in furniture craft, and after they came back I introduced with their help several important changes in the State furniture factories.

When I was quite young, the life I lived in the old Palace in the midst of the city and afterwards in Makarpura was a life of which few of you can have any idea. It was not due to want of money, or that I could not command, but it was due to want of knowledge. I was ignorant, but my officers were more so; and they could not give me a better idea of what is comfort. It is now past history of which many of you may be ignorant. Now there are many changes, there has been a great expansion of ideas, and the standard of life has been raised. If it happens in the case of a Raja, why should it not occur in the ordinary life of every one of you? You will, therefore, attain wider understanding, higher ideals and greater comfort in life, by practising what I am preaching and have practised. The object of life is to make

us happy in our own sphere and not to hold pessimistic views. It is not meant by God that we should remain unhappy; rather is it His intention that we should be happy and make others so.

Reverting to other aspects of Art, Art never occurred to me while a boy. I was never told or shown what Art is and was therefore completely ignorant of it in my youthful days. My education was narrow and confined, and so I had much to learn, not because I lacked the power of understanding, but because there were no ideas, no education, no ambitions.

Can we as a nation understand what is Art? Is not Art good for a people's life? India is poor and her economic condition is wretched. Unless it is improved we cannot hope to achieve the aims of life. We must analyse the cause and nature of the obstructions which hamper our progress and if it is possible remove or circumvent them. Remember this and formulate your ideas accordingly. Indian people are no worse than any other peoples of the world; they love comfort and a little luxury also. How shall we achieve that end?

We must improve our economic condition and try to make right use of our leisure; then we shall have comfort and the good things of life, higher ideals, higher aims and higher achievements. With that advice I now declare the Exhibition to be open.

#### CLIX

At the Baroda College Golden Jubilee Celebrations, 25th December 1932.

MR BURROW, STAFF AND STUDENTS OF THE BARODA COLLEGE, LADIES AND GENTLEMEN,—I thank you very much for the depth and sincerity of the welcome which you have given me

this evening. I am deeply touched by it and by the varied emotions that are stirred in me by the historic occasion to celebrate which we have met to-day.

A crowd of memories comes surging into my mind when I look back in thought through the dim corridors of the past and connect to-day's festivity with an event which was one of the first public acts of my reign—the laying of the foundation stone of this College, which has just completed the first half century of its life. And when I look back on this early event, think of the men who were then around me and associated with me in this task; when I find that I am the only one of them left to be present here to-day; when I survey the hopes, fears, expectations, the devotion and labour of all those who tried to make a success of the cause of the spread of education in my State, I would not be human, if the memory of all this had not stirred up the deepest and tenderest thoughts in me. At the same time my heart swells with very natural joy and pride when I cross over, as it were, in mind from the dusty plain, the lines of excavation, the heaps of mortar and bricks, a trowel and a stone on that cool evening in January nearly fifty-four years ago, to the ordered paths and drives and green lawns; the magnificent pile surmounted by a wonderful dome and, what is even more, to the large and joyful foregathering of those who have received and are receiving their nurture in these scenes and buildings.

My earliest convictions, as far as I can recall them, were concerned with the promotion of education among my people. I had begun to realise that it was the lever—the only lever—by which our country and our people could be moved from the inertia of ages that had weighed them down. The Baroda College was founded under my aegis in 1879,

when I was quite a boy. There was then a widespread interest in higher education and it was hoped that the seed planted would grow into a strong and vigorous tree. Those hopes and expectations have been realised, for we have met to-day under the shade of the wide spreading branches of that tree, bearing the promise of a very fruitful future. We therefore owe it to ourselves to think on this occasion with a grateful and reverent memory of all those who with clear vision and foresight prepared the ground, took all thought to nurse this growing sapling, watered it with the sweat of their brow and breathed into it the passionate breath of their souls. Many of them are now, alas, gathered to their fathers!

Ever since that day when I laid the foundation stone I have watched with sympathy and interest the growth of this—the highest educational institution in my State. I have regarded it as the eye of my domains. I should perhaps more correctly call it a beacon from which were to radiate the quickening rays of thought and inspiration to the remotest parts of my dominions. I had expected from it a constant supply of men with training and character for carrying on efficiently and economically the administration of the State and for exerting a healthy influence on the moral and spiritual well-being of the people. You know well enough that, keen as my interest in higher education is, I have always looked upon education as an essential thing to instil the spirit of progress in the people at large. It is not every one who is fortunate enough to receive the benefits which such a College as this confers. Knowing this, and desiring that every one of my people should enjoy in some measure the advantages of education, I inaugurated a policy of compulsory education throughout my State. I regard this College as closely related to that policy, the men and



most friendly to the cause of the liberal arts. And little wonder that during this time humanistic and literary subjects absorbed the attention of the great majority of our students as they did in most parts of the world. But the last twenty years have witnessed great changes. They have coincided with the wonderful transformation that has been effected by Science in the two great departments of human activity, production and transportation, all over the world—especially America and Europe. The effect of this is felt not only in every part of the globe but in every sphere of life. Our countrymen, who are inspired and perhaps also intoxicated by the tremendous changes and seized by a desire to take their due share in the scientific developments of the day, have realised that Science must be allotted its proper place in the field of modern education. We accordingly hear on all sides the cry raised for greater facilities for scientific studies. I have sympathised with this wish to catch up with the times, and mindful as I am, and have always been, of the truism that educational needs like those of every progressive activity in life have to keep pace with the revolving forces of the day, I have, and with the greatest good will, sanctioned the construction of a Science Institute which is even now nearing completion in our midst. It is indeed gratifying to me to feel that on the occasion on which the tree of knowledge—if I may so call it—which I planted, has attained a half century's growth, we are afforded the plea-

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In the mind of the present generation Science has come

to dominate the field of education. There can be no doubt that the study of any branch of natural science opens possibilities of discovering new truth. There is scarcely a branch of Physics or Chemistry or of Biology or Natural History in which the student may not hope to extend the boundaries of knowledge. This is what makes or should make the study of science so attractive. One is occupied with what is permanent, one is in quest of reality. I find it difficult to exaggerate the importance of scientific study in this country. The mentality of the people, the result of age-long absorption in other-worldly matters, is averse from the study of fact. It is continually occupied with airy nothings. How detrimental this natural inclination is to the true pursuit of knowledge I need hardly point out. We must face facts, and the only means of facing them truly is by adopting a scientific attitude towards them. It is not only in the purely scientific studies that this attitude should be adopted. History and Philosophy need to be approached in the light of hard facts as well as Physics and Chemistry. I would urge you, with all the power that is at your command, to clear your minds of the cobwebs of loose abstraction, and to concentrate upon scientific examination and arrangement of the whole field of knowledge. But let us not forget that man himself has the first claim on our attention. Everything which explains his hopes, fears, needs, aspirations—in a word, all which interprets his inner or personal life, is not to be neglected. History, philosophy and imaginative literature do this and must ever retain a place in our scheme of studies. The ardour with which the study of the experimental sciences is now pursued must not blind us to the fact that education has to do a great deal more than turn out a man fitted to succeed in business.

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#### CLX

At the opening of the 17th session of the Marathi Literary Conference at Kolhapur, 27th December 1932.

SHRIMANT RAJARAM MAHARAJ, LADIES AND GENTLEMEN, I am grateful to you for the honour you have done me inviting me to preside over this 17th session of the Literary Conference and I appreciate your desire to recognise in manner my many efforts since my youth to serve Marathi language and literature by encouraging authors and books. So, despite my indifferent health, I have accepted your invitation in order that we may exchange views with great authors and good poets and that I may tell you somewhat of my reflections. I need hardly say how deeply grateful I am that this occasion has brought us to the city of Kolhapur, the capital of a dynasty of the Chhatrapatis which my own is so intimately connected.

This moving fair of Saraswati annually attracts thousands of devotees from all parts of India. We are like the devotees to Pandharpur who join with others in an annual procession to perform the communal worship of the god of their faith while at other times they worship him alone. Writing and reading is just such a twofold worship. Writing or production of literature is an art. Literature is the product of man's speech, and essentially speech which is more than mere words. Truth, beauty and goodness characterise such speech. Such qualities that society wishes to preserve in literature. The advent of the art of writing enabled the preservation of noble thoughts in human speech, and it must

gotten that the written letter is but the symbol of the spoken word.

Literature is of a dual character; of the intellect and of the emotions respectively. We appear to use the term *Sahitya* nowadays for the type of literature which is emotional, aesthetic and artistic. In Europe it is known by the term *belles lettres*. Naturally this Conference inclines to such literature, but to me the other type—intellectual literature—appeals equally. For the last fifty years I have not only watched with interest the progress of Marathi, Gujarati and Hindi literatures, but have also played an active part, helping their progress as much as I could and spending much time in studying trends which hamper development. And it is as an interested and anxious student of literature that I stand before you now, and not as an expert.

If I were to attempt to narrate my work in the cause of literature it might savour of self-praise. Nevertheless, the brief details that I give may help those who seek to do likewise and at the same time elicit comment indicating where I may have gone wrong. Firstly, I established a system of compulsory and free primary education together with a chain of village libraries intended to preserve and further such education. After spending Rs. 2½ lakhs on bringing out series like Stories of Nations, Treasure of Knowledge, Marathi Works Series, I set apart Rs. 2 lakhs in 1912 for the encouragement of literary publications. I also made provision for the study and development of Marathi as well as the language of my State—Gujarati—by such measures as the Gaekwar Oriental Series to save old and important works from the ravages of insects and time, founding the Sayaji Rao scholarships, subsidising dramatic companies, appointing a poet-laureate, opening reference libraries for

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If I were to attempt to narrate my work in the cause of literature it might savour of self-praise. Nevertheless, the brief details that I give may help those who seek to do likewise and at the same time elicit comment indicating where I may have gone wrong. Firstly, I established a system of compulsory and free primary education together with a chain of village libraries intended to preserve and further such education. After spending Rs. 2½ lakhs on bringing out series like *Stories of Nations*, *Treasure of Knowledge*, *Marathi Works Series*, I set apart Rs. 2 lakhs in 1912 for the encouragement of literary publications. I also made provision for the study and development of Marathi as well as the language of my State—Gujarati—by such measures as the Gackwar Oriental Series to save old and important works from the ravages of insects and time, founding the Sayaji Rao scholarships, subsidising dramatic companies, appointing a poet-laureate, opening reference libraries for

Marathi and Gujarati, and creating chairs for these languages at the Baroda College.

There is necessarily much similarity in the different languages spoken in various provinces, for they have a common origin. This is markedly so in the case of Marathi and Gujarati, which resemble two rivers arising in the same mountain. Gujarat and Maharashtra are adjacent, and their languages have originated from Prakrits. The general impression that the Prakrits are derived from Sanskrit is now being modified. But if we study the complex forms, difficult pronunciation and general clumsiness of Sanskrit, it is not difficult to deduce that it was an academic dialect, artificially formed by the Pandits after mixing together different Prakrits and adding a polish of their own. The Jains and Buddhists have a great Prakrit literature, adequately provided with linguistic apparatus like grammar, lexicons and so forth. A truer picture of ancient Indian society can better be found in Prakrit works than Sanskrit ones, and Indian vernaculars are more indebted to Prakrit than to Sanskrit. For that reason our young men should study the Prakrits carefully and Prakrit works should be translated into current languages. With that end in view, I have caused certain translations to be made of old manuscripts found at Patan, and I am certain that our labours will not be wasted if other old works are similarly adapted. Let us turn now to the four periods of Marathi literature and examine their characteristics.

The fight between Sanskrit and Prakrit raged for centuries. Buddha and Mahavir preached through Prakrits, but the Brahmins did not give up writing in Sanskrit. Even the Buddhists and Jains resorted to Sanskrit in order to command greater respect. Chakradhar, a Nagr Brahmin of



Broach (A.D. 1263-71), the father of the Mahanubbava sect, ordered his followers to write not in Sanskrit, but in the language of the people, viz. Marathi. The earliest available works in Marathi are his. Prior to the coming of the Mahanubhava sect, Jnanadev and Namdev flourished. The Abhangas of Namdev find a place in the holy scriptures of the Sikhs, and the Mahanubhava sect, through their monasteries, spread Marathi literature even beyond Attock and as far as the Frontier, i.e. up to Kabul. All these earlier works can stand the test of literary criticism. In thus laying the foundations of Marathi literature, many writers took part along with Jnanadev and Namadev. Among them may be counted men and women of all castes: Chokhamela, the mahar; Gora, the potter; Narhari, the goldsmith; Sena, the barber; Muktabai and Janabai. Thus they proved that the right to the highest knowledge belongs to all alike and not to privileged castes.

Afterwards came the ravages of the Mohammedan domination, but it so happened that they did not destroy the foundations of the edifice of Marathi poetry. The lamp of Marathi was kept burning by such poets as Eknatha (A.D. 1528-1608)—who fed a *mahar* orphan even before the Brahmins at a Shraddha feast, and who edited the original text of the *Dnyaneshwari*; an English poet, Father Stephen (A.D. 1549-1619), whose phraseology was picturesque and rich, and who said that Marathi was among languages what the jasmine was among flowers, or what musk was among perfumes, and the gifted poet Mukteshwar (A.D. 1599-1649), who revived classical poetry in Maharashtra. During this period many Urdu words crept into colloquial Marathi, but their effect upon the language of poetry was small.

Tukaram and Ramdas were born in the same year

A.D. 1608. Tukaram's poetry is characterised by emotion, originality of thought, freshness of experience and an intimate knowledge of people. Its appeal to the heart of people is great, as it is composed in a simple style full of feeling. Wordsworth's definition of poetry as "the spontaneous overflow of powerful feelings" is literally applicable to the poetry of Tukaram. In his many Abhangas, he has narrated the story of his spiritual development. If his poems can be arranged autobiographically, they will provide a unique addition to the literature of the world. Ramdas was a virtuous and sagacious personality. His fine definition of poetry:

कवित्वं शब्दसुगममाळा ।

अर्थ परिमळ आगळा ॥

तेणें संतषट्पदकुळा ।

आनंद होय ॥

(Poetry is a garland of flowers in the form of words. Its spirit appeals to those of good heart as does its fragrance to the bee),

is known to all. The poet Vaman, the composer of rhyming verses and translator of Bhartrihari's poems, was a contemporary of Ramdas and Tukaram. He was followed by such poets as Shridhar (A.D. 1677-1728), the supporter of female education; Amritrai (A.D. 1753) of the honeyed speech; Mahipati (A.D. 1715-90) the Marathi biographer of poets; and the great classical poet Moropant (A.D. 1729-94). This era of religious or Pauranik poets provided a contrast to another set of poets, who amused the people and who are classified under the heading of bards and Shahirs. There are for example Ajnandas, winner of a golden bracelet from Shiwaji; Tulsidas, who has immortalised Tanaji; Ramjoshi, the composer of love ballads in the times of the

Peshwas; Anandfandi, under the patronage of our Durbar; tailor Parashuram, the ballad-writer; Honaji Bal, the author of the famous matn "चनश्याम सुंदरा"; Sbahir Prabhakar, who has described the Rang Panchami Durbar of Savai Madhavrao. To these famous bards fell the duty of enlivening the leisure of the village peasantry.

With the spread of English education there came a general revolution in Indian literature. Before this period prose was an exception, while poetry was one-sided in Indian literature. Naturally it began to lose interest. Just as the old poets liked to translate the treasures of Sanskrit literature into Marathi, so those having received English education desired to acquaint their fellow-men with English literature by translating its best works. When such translations began to find a place in all types of literature, there was a natural stimulus to original writing. Kunte started composing original poems. Mr Jyotiba Fuley, for example, started writing essays advocating equality. Lokahitwadi wrote essays urging the necessity of destroying old conventions. Mr Oke started to create children's literature. Mr Halbe established a new vogue of writing novels and Mr Kirloskar of plays. This earlier literature was simple rather than artistic. It was reserved for Mr V. K. Chiplunkar to lay the foundations of classical prose literature. Keshavsuta revolutionised the choice of subjects in poetry. Messrs Kolhatkar, Khadilkar, Gadkari and Varerkar started their respective schools of dramatic literature. Mr Harihhau Apte espoused the cause of the novel. Mr Rajwade started his historical research work. Messrs Tilak and Agarkar changed the whole aspect of Marathi journalism. The traditions founded by such men are vigorously maintained by their disciples. The heart of the worst pessimist should not but be

filled with optimism by casting a glance at the literature produced during the last sixty years, which is a hundred times greater in variety and quantity than the literature produced in six hundred years from the time of Jananeshwar to the passing of Moropant. Even the greatest pessimist must be impressed by such vigour. It must not be forgotten that this is for the most part a result of our contact with Western culture and communication with various countries.

Having briefly surveyed the four periods of Marathi literature, let us now see how circumstances influence literature. During the days of the Yadavas, Maharashtra was isolated from the outside world. Marathi words were then derived from Sanskrit and Prakrit and the poets knew no subjects other than philosophy and mythology. Writing materials being difficult to obtain, prose did not flourish, as people found it more convenient to compose and memorise poems. With the advent of Mohammedan rule in the fourteenth century, some Mohammedan customs and words crept in. With the influence of a monotheistic and non-idolatrous religion began the worship of Dattatreya's sandals and the composition of that great work, *Gurucharitra*. Prose writing began with what is known as Bakhar, Mahajar and Kaulnama. In the days of Shivaji, the spirit of liberty began to rise and such feelings found an outlet in the lively and spirited poetry of Ramdas. In all parts of the country rang the words—"Assemble every Maratha"—and such like expressions conducive to unity, and they had an undoubted effect upon the poetry of that time. During the glorious days of the Maratha Raj poets like Moropant flourished and during the days of its downfall there were bards like Ram-joshi who revelled in composing ballads of a markedly sexual character. Then began the English rule, and with it com-

munications with other provinces and nations were commenced, which introduced new forms of literature till then absent from the language. Society is changing apace, literature finds difficulty in keeping pace with it. The narrow and prejudiced outlook of olden days is giving place to broad-mindedness and liberality of spirit, which is evident in all the new books published.

From our brief review it is evident that literature is the reflection of the mind of society. It was akin to a social revolution when the Mahanubhavi school started to write books in Marathi instead of Sanskrit. The Brahmin pandits had, as it were, seized a monopoly of higher knowledge and the disgust aroused in ordinary folk by their selfish policy was reflected in the form of these Marathi books. The art of writing books had assumed the shape of mental acrobatics through constantly writing books in Sanskrit, which was not understood by ordinary people. It was, therefore, an expression of sympathy that the earlier Marathi authors started writing in Marathi. Then, during the three hundred years which followed, only books on philosophy and mythology were written. This was quite in keeping with the nature of our people, who were stay-at-homes and thought everything would come to them without effort. But in times of oppression, the conviction began to grow that things would not happen automatically; they began to assert themselves in warlike fashion. They preferred the stories of brave deeds in Ramayan and Mahabharat to the riddle of Brahma and Maya. Ramdas described the general joy of Maharashtra when independence was achieved and the bards started singing of the brave deeds of warriors. Social restrictions were removed and the principles of religion were broadcast among the people, to the great satisfaction of Tukaram.

There was self-government in Maharashtra and Marathi became the court language. Poets like Raghunath Pandit and Moropant composed classical and artistic poems in Marathi. But in the times of Bajirao II, when the sword was put aside, people were occupied in revelry and merry-making of all kinds, and the minstrels composed ribald poems instead of ballads. The first few years after the establishment of English rule in Maharashtra were barren. People were dazed by the new change of fortune, and their minds were unstable. It was not for some years that praise of such qualities as patriotism, equality, thirst for knowledge and contempt of conventions appeared both in society and literature.

For all our recent progress, we must not complaisantly assume that everything is satisfactory. Illiteracy and poverty being more prevalent in Maharashtra than elsewhere, it is difficult to obtain customers for Marathi books. It is the more pleasing to know that in spite of many difficulties the number of writers is increasing. The only remedy is to create the desire for knowledge in the minds of the lower classes, upon whose progress the permanent good of the country depends. During the last two years there has been an appreciable addition to our literature in poetry, problem plays, non-problem social novels, short stories, biography, essays and children's books. An analysis of books (shown opposite) published in the Bombay Presidency between January 1931 and July 1932 illustrates the tastes of the people.

In addition, one-act plays and talkies are two new forms that have come into vogue. Newspapers enjoy good circulations and one daily is set in monotype in which it is now possible to print the Devanagiri script. The sixtieth birthdays of the famous litterateurs Messrs N. C. Kelkar and K. P. Khadilkar

have recently been celebrated with *éclat*. The disciples of

No	Subject	No of books	%
1	Art	33	3.8
2	Biography	58	6.7
3	Fiction	73	8.5
4	Drama	62	7.2
5	History	60	7.0
6	Poetry	114	13.2
7	Religion and Philosophy	127	14.9
8	Language and Rhetoric	65	7.6
9	Hygiene	29	3.4
10	Essay	5	0.1
11	Travel	12	1.1
12	Physical Sciences	31	3.6
13	Literature for Children	45	5.2
14	Politics and Economics	15	1.8
15	Education	2	0.0
16	Reference	3	0.0
17	Law	6	0.1
18	Miscellaneous	118	15.8
Total		858	100.0

Mr S. K. Kolhatkar have recently honoured him. All this is commendable, but it is regrettable that periodicals should be in a bad condition. There is need of a series of books to educate the masses and we sadly lack scientific books and manuals on arts and crafts. There is no sign of co-ordinated effort and the general trend of affairs gives cause for uneasiness. Owing to the poverty and paucity of customers, important books are not published. We have much to learn of the art of binding and of making the "get-up" of a book as attractive as the contents. If the desire for reading and appreciation of beauty grow together, and if our people will cut down wasteful expenditure and utilise the savings for the purchase of books, then book publishing will flourish and the publication of books of permanent merit will be possible.

There is one drawback in our literature, and it is that it

appears to have been written by one special class for the same special class. Writers of all classes joined in the making of our old literature, but during the last fifty years, characters which move in novels, dramas and stories are taken from the educated classes; and that too from Bombay and Poona. Even if a writer tries to get his characters from the distant Himalayas or Malabar, the description of those places still appears to be either of Poona or Bombay. There is no local colour, the language is cumbersome and the poor cultivators speak and think like townspeople. Thus, if a writer takes his characters from all classes, they seem unreal and do not really belong to those classes. Even in our scientific literature, there are no books of use to the carpenter, the blacksmith and other village workers. Is it not really wonderful that there is not a single book on fishing or navigation in Marathi, although Maharashtra has a coast which runs for three hundred miles? The natural result of all this has been to make Marathi literature one-sided. If literature is created by writers who belong to all classes and professions it will represent the sentiments and aspirations of all and becomes a national inspiration. If we turn to the proverbs and sayings in the English language we find that they are taken from such occupations as cooking, tailoring, navigation, farming and the different sciences. But our own sayings seem to be taken only from cooking and farming.

When a country is rising to higher things, its literature shows the signs as the dawn heralds the day. Although literature is a reflection of the mind of a people, it does not always reflect the tendencies of the social mind. Good literature can change the trend and inclinations of Society. Mazzini's writings announced the dawn of Italian independence and it is well known that the poems of Keshavsuta



heralded the destruction of foolish conventions in Maharashtra. The influence of literature is now increasing in all directions and it is no longer necessary to depend only on reading. Radio, the drama and talking-pictures have proved very effective and they create lasting impressions on youthful minds. Therefore, all those who are concerned with the making of literature, should create only that which will prove beneficial to society. Journalists also, instead of trying to please people, should write such articles as will instil courage and buoyancy in the minds of people, for the political and social opinions of a race are more or less guided by journalists.

Excellent original literature is being produced in Maharashtra and other provinces, but little is known there of the best books produced in other languages. Similarly, Western nations are not acquainted with literature produced in Indian languages. Rabindranath Tagore attained world fame because he was able to engage European savants to translate his works, but this is rarely possible for individual writers or even individual literary bodies. Therefore, if a Bharat Sahitya Parishad be formed with representatives of various literary associations, it will do immense service. It can, for example, have selected books translated into our different provincial languages and into English, and through such translations it can make provinces better known to each other. It can arrange scientific and technical terms acceptable to all. It can create a national language and a national script which will find general acceptance. I am convinced that if all unite in formulating a common script, it will be of immense help both in increasing the output of printing machines and in cheapening newspapers and books. Similarly it will be possible for provinces to study their rate

of progress as compared with other provinces, to discover their own shortcomings and eliminate them. Therefore it will be a most welcome development if provincial literary bodies can co-operate in common aims and labours.

If we can achieve a common script for India, co-operation among the educated must surely increase. And for mutual intercourse there should be a common language like Urdu cum Hindi or a similar combination. Provincial languages should be used for the sake of provincial unity and a national language for national unity. I think that Hindi will be most useful in promoting national unity, and for the last twenty years I have made it compulsory in our primary schools. Furthermore, in October last I announced my policy of making Hindi the court language of Baroda State. With the accepted principle of a wide franchise, it is essential that the functions of the forthcoming Federation should be performed in a language which is simple and understood by all. I appointed a committee to prepare a legal and administrative dictionary for use in our Federal Constitution. On this Committee there are both Hindu and Mohammedan members, and both current and coined words are given in parallel columns in eight languages including Urdu. I had previously made efforts to secure uniformity as to scientific terms and in my opinion these terms, whether they relate to administration, political economy or science, should be brought into general use throughout India. This dictionary is now being revised and I regard it as essential that the subject as a whole should be kept above communal and party differences.

The elected senators in our present Universities should try to introduce Marathi more and more with a view to promoting its use. It has already been announced that the

establishment of a Maharashtra University will be discussed in this conference. This University should not be merely an examining body, but a virile, living institution where patriotic young men may imbibe noble thoughts and noble sentiments.

And now, in concluding my speech, I wish to summarise and offer one or two constructive suggestions:

(a) People need literature which will implant in their minds kind thoughts and noble aspirations. Therefore authors should try to write and publishers to produce such literature as will germinate in the minds of the masses feelings of brotherhood and nationhood, making them rich in culture and knowledge like the peoples of other countries and civilisations.

(b) Attention must be paid to utilitarian books. Economics, constitutional matters, scientific developments, untouchability—such are examples of important subjects of the day and books should be written upon them.

(c) Series of books like Everyman's Library, the Home University Library and the Children's Encyclopaedia are necessary so that those who are not fortunate enough to go to a University may obtain requisite knowledge.

(d) Authors should write in language which will be understood even by the rustic villager. The object of writing is not to show off one's knowledge but to add to the general understanding.

(e) While new books are being published, new editions must also be brought out of suitable old books which must not be allowed to perish. It will be a serious loss if such works are neglected.

(f) Those books which have revolutionised world thought should be translated into our language. Those who lack the

gift of writing original works may well devote their attention to the making of good translations.

The suggestions that I have placed before you clearly cannot be confined to individual enterprise, and they require the united efforts of many. The Maharashtra Sahitya Parishad was inaugurated in my presence at Baroda twenty-three years ago and I regret that it has produced few tangible results. It would be well advised to take up this important work and impress on the minds of the people that it is honestly and sincerely serving the cause of our Marathi language and literature, that it does not restrict its field of activity to a particular locality or entrust its rights to particular interests but is seeking the uplift of all Maharashtrians. When that has been done, it will be possible for us to pursue the ideal of a Maharashtra University. Authors must make themselves at one with society in its broadest aspects, arousing in the hearts of their readers sympathy and admiration for their works. How best that can be realised is the subject of our forthcoming discussion. Hence I conclude my speech with the words of Tukaram's blessing:

"Let us help each other along life's highway."

#### CLXI

At the Opening of Atladra-Padra road, 11th February 1933.

MR DE MORSIER AND GENTLEMEN,—Having finished the task allotted to me I would like to say a few words in connection with railways, a subject which is prominent in our minds on this occasion.

It was years ago that I commenced, by design and not by accident, the construction of railways throughout the different parts of the State. The programme was introduced

after hard thinking and careful calculation and that portion of the public works has been more or less completed, though, as we know, there is never an end to progress or undertakings pertaining to the advancement and civilisation of the people. Along with the railways we should consider the construction and development of roads which naturally help to connect the railway traffic. It is with that object that our policy is being undertaken.

These roads are intended to serve as arteries to the railways in the different parts of the State and I hope that the people will derive the fullest benefit from them and that they will bring comfort, ease and security to those who take advantage of them. I shall be glad indeed to see, in the course of time, all these schemes completed and my people deriving the fullest benefit from them.

I have been asked at times by my friends what will happen to all these progressive measures that are being undertaken. Well, gentlemen, it is not a paper constitution, it is not even law that will ensure security to an administration. It must be in the spirit, in the energy and the care of the people that the greatest security lies. And I hope that men of common sense and sincerity of purpose will ensure that the progress we undertake and on which we spend so much is secured and kept alive. I hope also that future rulers and their officers will continue the work so intelligently that they will earn the blessings of the people and receive timely assistance in maintaining progress.

In conclusion I would like to urge my people to study our progress, to be happy in their enjoyment of the benefits and in the realisation of the still greater benefits that will fall to the lot of their children.

At the first social gathering of the students of the Maharani Chimnabai Mahila Pathshala, Baroda, 11th March 1933.

MR MATUBHAI KANTAWALA, LADIES AND GENTLEMEN,—It is good to be assured that the founder, the life and the spirit of this institution, is Her Highness. Without life and spirit the institution would remain like a lamp without a light. Before I speak further about this institution, which, I understand, is partly dependent on Government aid and partly on the support of generous subscribers and donors, I would like to mention several points in our daily life which have occurred to me.

Firstly, the existing system of education, whether for women or men, is by no means ideal. If we are to attain the desired end we must devise a better system, both by studying the systems in other countries and by understanding the ideal we seek. Comparatively speaking, there are great defects in the system, whether in British India or in the State, and one cause is the failure to study the moral philosophy of India instead of preparing men merely for employment in services. Suitable institutions can certainly be started on a more substantial basis for the advancement of the people than the existing one. Much depends upon funds, but as an example of the other difficulty I mentioned, there is the college which I wished to start, in which education was to be given in the vernacular, making English a secondary language. The question was fully discussed, but the fate of the suggestion was disappointing. There was not sufficient support or encouragement. We are therefore slow to make further attempts, but the idea was good.

The main difficulty we find in India is that people go to

school simply for the knowledge that is useful to fulfil the qualifications that are required in Government service—and Government is a large patron in this country. If we are merely to depend upon that, we cannot go ahead and follow our ideal. We can deviate from the governmental standard and curriculum only when people are intelligent and alive and they display a self-sacrificing spirit. Then we can gain our end. But it is very difficult, especially in a country whose people have to live from hand to mouth, embedded in ignorance, knowing nothing of life or progress in other parts of the world. They have no means of comparing their progress with that of others who have deviated from the Government curriculum and standard laid down. If, as I say, I could see in our people the desired qualities, I am sure there would be many willing and able to give us institutions better suited to our requirements, to our climate and to our ideal. As it is, there is waste! How far are we prepared to undergo trials in order to achieve a patriotic goal?

Those who are not in earnest find themselves thinking vaguely and acting in an unpractical manner. If we are to think in the right way, we must follow the ideals of philosophy. Philosophy does not mean mere speculation but conclusions derived from logical thinking for application in practical life. Clear thinking is urgently required. It is for you to do it and I feel that if you combined with your brethren you could start another institution on more practical lines and designed specially to serve your time and attain your objectives. Beyond that point I will not go; the rest must come from the people themselves.

Government, as such, has its resources, to be devoted not to one special object, not to one department, but to many activities. Just as in your humble homes a poor man has to

divide his little income in life in *Sansar*, so Government has to apply its resources to different activities like the development of commerce, industries, works for the public welfare such as health, encouragement to institutions, and so forth. There are naturally many institutions, differing from each other in scope, utility and intention. Government can have only limited resources and it is for all of you to help in starting institutions. I am not saying this with any desire to discourage your support of this institution, but I am sure that with the practical sense and the commercial wealth in Gujarat, if you all help, many will come forward to help you to develop the aims of the institution which you have at heart.

Those who have interested themselves in the foundation of this institution deserve my warmest thanks. I am glad that Her Highness has taken a warm interest in your welfare for many years: she is a very sincere well-wisher of the institution and its progress. We may belong to different sexes, but we all have one common aim: the desire to serve our children and future generations to the best of our ability and endeavour.

#### CLXIII

At the Opening of the Flower Show at Baroda, 22nd March 1934.

LADIES AND GENTLEMEN,—It is not possible for me to compete with the admirable speech made by my Chief Engineer; a Frenchman by birth but an Englishman by education. I shall not therefore attempt to rival his eloquence.

Everything in this life is comparative. Baroda may be a city of flowers but we have to compare Baroda with India. Conditions in Europe are totally different from those of



India and all that we can do is to take the utmost advantage of the gifts with which nature has endowed us. We may not have the green vales and verdure of the West. The degree of the utility of civilisation depends on the degree of natural endowments of a nation and how best they are put to use. Therefore there should be no disrespect for nature and beautiful scenery, whatever the contrast with the arid and hard stones that we find in India.

Gujarat is rich in vegetation and green fields, and I have tried to avail myself of the experience of my predecessors in working for the State and in seeking to multiply nature's gifts. Nature is a cosy corner where a traveller may take rest in times of distress and when the sun is burning hot. Therefore I have availed myself of nature's advantages to promote the planting and cultivation of trees in the State.

While thanking my Chief Engineer for his varied activities and keen devotion to duty, an example which may be commended to others, I may mention here that I fully share the sentiments expressed in his speech. I have great pleasure now in declaring the Baroda Flower Show open.

#### CLXIV

At the Summer Reception of the East India Association in Grosvenor House, London, 24th July 1934

MR CHAIRMAN, LADIES AND GENTLEMEN,—When I was asked to attend this meeting to-day, I had not the faintest idea that I should be asked to say a few words, but being called on by my friend and host I feel it my duty to comply with his command.

My two predecessors have addressed you already and expressed such noble, genuine ideas, that it is hardly necessary

for me to repeat them. I would, however, emphasise that I agree with many of the wise thoughts to which they have given expression.

Ladies and Gentlemen, we have to bear in mind that things nowadays, as compared with the past, are vastly changed. We are not living in different continents or different countries, but in one united world where the interests of all have to be equal and sympathised with. What were continents before are now countries; what were countries are now continents, and thus our material and moral interests are inseparably intermixed, and it would be but a short-sighted policy not to recognise that fact and give weight to it in practical life and in the policies of States.

Unless that is done, the struggle for material prosperity, limited by human passions and tariff wars, will ever continue—and not to the prosperity of mankind. Such struggles may for a time give prosperity to limited communities, but for the good of all of us we require a greater vision, a greater sympathy, a greater love for humanity, and not merely for a small community. Without this, struggles, rivalries and jealousies, must ever continue. In my position I can only give expression to such views and feelings, not having any direct part or share in the administration of the Empire.

But I hope the changes that are expected of India will be so well contrived, and the share given to the Indians will be so potent, that they will not merely sentimentally but truly be in a position to help in the true progress of the Empire and of humanity at large.

With these few words, may I thank my many friends for giving me the opportunity of meeting them here to-day and especially my old friends Lord Lamington and Lord Linlithgow, whom I have known for many years. It is a matter

of great pleasure to all Indians that we have such opportunities of coming together. I hope the opportunities will increase, and that we shall have still greater and freer opportunities of exchanging views at social entertainments.

In conclusion, let me thank you again for giving me this welcome opportunity.

#### CLXV

At a Meeting of the Union of West and East, presided over by Sir Francis Younghusband, Caxton Hall, London, 7th August 1935.

SIR FRANCIS YOUNGHUSBAND, LADIES AND GENTLEMEN,—I have been very greatly interested in the Bratachari movement founded by Mr Dutt, for in my opinion it has the greatest possibilities of good for the people of India. It is of course true that the Bratachari movement is not by itself a complete solution of the problem of reviving Indian life.

India is a country where there have been vast empires like the Mauryas and Guptas. We were not and are not as barbarous as some people in Central Africa. Judging from our old literature in ancient times, it was considered essential for our ladies to learn to dance and to sing. You seem here to be leading more of our ancient life than we do now in India.

Is it essential for a race to be termed a nation, to have a common rule, a common religion, a common tradition, sentiments and customs and common aspirations? Judging from any of these standards, most of this can be fulfilled in India. Therefore, instead of being a congeries of tribes and different races, it is more a nation.

I have worked with Indians coming from different parts

of India, and even Europeans, and I have had no difficulty in understanding either. Most of our habits and customs are the same, with some local variations to break the dead monotony of uniformity.

Our old traditions have been lost or are being rapidly lost and we have not learnt any new ones well enough to enjoy them. However, we must strive to progress, but without health nothing can be achieved. We want more health and joy, and we also require a little more freedom in the country.

The prime factor in the revival of life lies in the introduction of free institutions in the political structure of the country, a matter in regard to which important developments are now in progress.

The Indian people are fond of physical exercises, sports and music. In the old days, even when I was young, some of the old people would not leave their houses unless they had taken their physical exercises. Wrestling, riding, gymnastics and stick play, were some of the exercises in which they indulged according to their status in life.

Just as people here have music at tea, dinner, and so forth, so with us, no ceremony was performed without some form of music. We have *Garbhas* in honour of certain deities, in which ladies of all rank, including princesses, take part. There are dances amongst Waghers and Bhuls, some of which are very entertaining.

In Baroda we distribute prizes to musicians and sportsmen, and also to men who study the *Shastras* and even to those who sing and dance the popular songs and dances (*Tamashas*). The form of some of these prizes has now been changed to suit the present day requirements.

It is of the utmost importance to bring the educational system of India and the life of the educated people into close

touch with the indigenous social and spiritual traditions and culture of the country, and it is in this direction that the movement founded by Mr Dutt is of the greatest value.

I have myself been always conscious of the value of keeping alive the indigenous arts of India in both the spheres of music and dance on which the Bratachari movement lays emphasis. I have encouraged the conservation of the *Garbha* dance among the women of Baroda; I have fostered the cultivation of Indian music by its traditional exponents and the work of compilation of folk-songs of my State. In spite of my efforts, however, I found that it was difficult to keep alive the folk-dances and folk-songs of our country. They are rapidly dying out owing to the apathy of the educated people and that applies also to other parts of India.

When I began to examine these institutions and put them on a rational basis, my difficulty was to find people who understood them and who could set right any defects found in them. Herein lies the value of the great pioneer work which Mr Dutt is doing. He is not only making research into the folk-dances and songs but is opening the eyes of our educated classes and our universities to their national value by his personal example, learning himself and practising the folk-dances and songs of the country and introducing them among the cultivated section of the community.

I consider that Mr Dutt is doing work the importance of which may not be fully realised now but is sure to be realised seventy-five or one hundred years hence. He is doing a great national work for the whole of India and the movement started by him is bound to develop into a great national movement which will make his name immortal in the history of India. It will preserve the living traditional

culture of the country from extinction and it will infuse vigour and joy into the national life.

This holds good not only as far as folk-songs and folk-dancing is concerned, for we can very usefully revive the old sports and games which were indigenous to the country. I have made a collection of games and published it in a book, which contains much useful information. A collection like this for the whole of India will be most interesting and suggestive of many ideas and require much research.

I have been so greatly impressed with the value of Mr Dutt's work and of the Bratachari movement that I have invited him to visit Baroda at an early date and to start the movement in my State so that we may infuse a new vigour and joy into our people.

#### CLXVI

After Prof. Soman's lecture on the "Reconstruction of Hinduism" at the Laxmi-Vilas Palace, Baroda, 2nd December 1935.

GENTLEMEN,—I would like to say a few words on the spur of the moment, so if my views should seem to you a little fragmentary, I ask your indulgence. In the first place, I speak to you on this subject as an individual and not as a Maharaja.

We cannot compliment the lecturer too highly on the able discourse which we have heard. In most respects his ideas are sound, though in some respects I differ from him personally. For example, I do not know why more emphasis should be laid on cultural affinity. Let us educate our people as well as we can and leave the subject of marriage to their choice and their discretion.

Unless our civilisation is broadly based we cannot work together. There was a time when India was isolated but

eventually it was penetrated by people from Arabia, Persia, Europe and other countries, all having their influence on the ancient Hindu civilisation. The basis has been broadened but we have not yet learnt the lesson, which is that we should be brothers and accept universality of faith and thought, irrespective of class, caste, creed and country. And surely it is by studying each other that we improve our own understanding and better ourselves.

I have pondered over this subject for many years and each and every progressive step I have taken has sought a definite objective. The primary necessity, I believe, is the desire for betterment. We must create that. People must learn to analyse and compare the old and the new and for that they must be given education.

I do not mean education merely in the sense of book-learning. There are other ways which you well understand and upon which I need not enlarge. Education is one part of the temple of knowledge and it should be available for all without restriction of caste and creed. When this has been done intelligently, we may then be able to ascertain the extent of human progress.

From the standpoint of social changes, a law that I am making provides for a small school for study of the subject. It is of course only a beginning and a great deal remains to be done. What further I or the State will be able to do, I cannot say. But we must do whatever lies in our power, both individually and communally, to propagate our ideas with sincerity.

If you do not wish to change your religious views, that is your personal matter. Certainly you should not run away from Hinduism on the ground that it is a religion of the past. I have seen greater ignorance of progress than I thought

could possibly exist in India. Religion continued along such lines must surely die. That lesson has been learnt by my Mohammedan and Christian brothers who have the same path to follow.

The best ideas must be brought to bear upon our prospects and chances of success in order that we can learn to train character and to teach the masses really universal beliefs in which all religions have common ground. Religion is a word that can be defined in many ways. It is really a kind of emotion, individual to each one of us, and that emotion should be expressed by each one in a manner that is best and most intelligible to him personally.

But subject to that definition, there must be one common code of morality to which all subscribe. Let us be one at heart, loving and helping each other. In that I am sure the salvation of India lies. If you do not, you face disaster. Mohammedanism, Christianity, Buddhism and Hinduism, all have great unblemished truths from which to construct a common code, but I do not yet see many material results. It is practical idealism to work step by step and our immediate objective should be to instil a greater love of country and a greater desire to help and understand each other.

#### CLXVII

At the Annual Prize-giving of the Maharani High School for Girls, Baroda, 11th December 1935.

MRS WEIR, LADIES AND GENTLEMEN, MISS NEEDHAM AND TEACHERS, PAST AND PRESENT STUDENTS OF THE MAHARANI HIGH SCHOOL,—It has given me genuine pleasure to be present here to-day and to see the programme of exercises and games that have been so well performed. I was particularly



impressed by the Garbha dances and by the imitation of stately and solemn Japanese drill. The latter is a type of training given to young girls in Japan before they leave school in order that they may be better able to discharge their many duties at home. I hope that some of you at least will find it as beneficial as do the young girls of Japan. For one thing, it will train you to become good hostesses and to perform your duties as such, quietly and efficiently, when you are married.

It has given me pleasure also to hear your annual report. I am glad that the number of girls is increasing, so much, indeed, that another High School will probably be needed. I hope that expectation will be fulfilled before long.

Women's education is not given here merely in imitation of Western civilisation. In our Indian homes women in olden days were as well educated as the men. In ancient India women also used to be trained to take a leading part in public activities and even in philosophical discussions. There is no reason therefore why you of the present generation should not take your opportunities, why you should not be able to hold your own, working steadily in literature and other activities in the same way as men.

Let not your efforts, however, be marred by the spirit of jealousy. Aim rather at healthy competition which is always good for everyone. Your ideals should be mutual help, mutual welfare, and mutual progress. You should never seek to benefit at the expense of others but should seek to rise by your own merit and through your own efforts. It is my earnest desire that you should rise to the best of your ability and I hope that you will be actuated in your efforts by the highest motives.

Men and women are not enemies. They are indispensable

to each other, and for the progress of the world and humanity it is essential that they should advance together and help each other to achieve the great objective of life, namely the happiness of the home. Unless this is done, education will fail in its aim. I trust that this objective will be attained under the wise guidance of Miss Needham. She has been here for a long time and I hope will remain much longer. And in due course, may her successors follow in her footsteps and care equally well for your interests and for the progress of this institution.

Nowadays we hear a good deal about women and their freedom. But we want to ensure that freedom is not so interpreted as to become classed with licence. You should as far as possible try to mould yourselves on the basis of rational freedom. With that object in view we must give to women as much liberty as is in our power with a clear understanding as to what constitutes the right freedom. To achieve the latter requires a good deal of training, thinking and perseverance.

Some women are thinking to obtain equality in status as citizens of India, and our lawyers are trying to help them by legislation. I do not altogether agree with this. To command self-respect we must live and move on the right lines. Your freedom must be rationally based so that you may pass it on to your children and their children.

I do not wish to detain you longer and I will conclude. I take the opportunity of thanking you, teachers, for your help to Miss Needham. I wish you all happiness and success in life and thank you all again for the interesting programme of entertainment you have given us to-night.

At the name-giving ceremony to the locality beyond the railway-station on the west of the town and to the Friends' Co-operative Society on Race Course road, Baroda, 13th December 1935.

LADIES AND GENTLEMEN,—I am inspired on this occasion to say a few words in response to the fine address that you have given me. When I see these beautifully lighted houses my memory carries me back to distant cities like Berlin, Paris, London, Cairo and elsewhere, which have undertaken programmes of expansion. Here in India extensions are also taking place every day. But as compared with other countries of the world, the progress of expansion in Bombay and other Indian cities is very small and ours in Baroda is still less.

Nevertheless we have no need to be discouraged, for our growth is not as slow as in other places and the pioneer spirit is to be praised. Regarding extension here and elsewhere in India, we have done much, but the general response has been inadequate. For that the people are not to blame. The main cause is economic. India is proverbially poor; still poorer compared with other countries of the world; and I believe that without a change in economic conditions we cannot prosper or rise higher.

It is the economic condition of the people that must be changed. It is a problem which I cannot solve, and I must leave it to those who have better brains and greater experience than myself. Houses and places of recreation are not the only necessities of life. There are many others which are equally essential, and we are trying to supply them to the best of our ability.

This beautiful work, which we are all delighted to see in Baroda, is a worthy example for the rest of the State to copy.

I may say that the State will always try its best to help all progress and advance. Much money is spent on the capital from the resources of the State reserve, but there is a limit to it, and we must now try to provide for the needy and for poorer people. I find that not only now, but for the last sixty years, we have been spending a lot on the capital, and our attention must now be directed to the villages and their needs. For that, as you know, Government has provided a certain sum for every province, and they are expected to provide further amounts. The State, in the same way, has provided large sums for towns which have undertaken to carry out waterworks and similar undertakings. Our records show how much we have done, and we have every reason to be gratified with our progress. But we should not rest satisfied with what we have done, but try to do more and more.

Gujarat, as compared with other parts of India, may appear to be fairly well off. But the standard of living is not high, and Gujarat cannot be called prosperous as compared with other parts of the world. My desire is that we should not remain satisfied but always strive for better things. It gives me great pleasure when you do rise to more prosperity, comfort and happiness, when your wants are easily and promptly provided and you obtain domestic facilities.

We all desire to have the benefits of good government. It does not merely consist of the Raja, but is a body politic. Expressed crudely, it means that if one part suffers the other also suffers. If one side of it is steadily developed, we must ensure that other sides are not neglected. If you read the books on the subject you will find that the whole has been reduced to a definite system. Raja is represented as the father of the people and it is the duty of the father to watch

the growth of his progeny so that they may live in a happier life. But the father also needs the help of the children, who also have their duties and responsibilities.

We must therefore work together in close co-operation for the progress of society, if we wish to achieve success in our great undertakings. For the common good of all, we must look upon ourselves as one body, actuated by the same desire for our common welfare. We must look ahead together and without communal, party, or caste feeling, work to achieve greater things and bring happiness to all.

I wish you success in all your undertakings. No one is more happy than I am to see progress. I compliment this Society on building good houses, for I am sure that others will be impelled to follow your lead. Baroda is extending, and I am providing further facilities for its expansion. The same movement is proceeding also in the districts. While I was in England, I wrote to the different municipalities in the State, inquiring whether congestion exists in their areas and what remedies they propose. I await their replies with a view to providing more space and more facilities. I hope the time will come when these matters will be arranged with less correspondence and discussion.

May I thank you again for your fine address to me and wish you all happiness and prosperity.

#### CLXIX

After presenting prizes at the Gujarat Intercollegiate Sports, Baroda, 15th December 1935.

PRINCIPAL BURROW, PROFESSORS AND STUDENTS,—I had not intended to speak this evening but the display of manly sports, of strength and skill, which I have witnessed with so much pleasure, impels me to say a few words.

Naturally, this is not the first time that I have visited such college sports and I well recall how in former days I used to note the pale cheeks and sunken eyes of college students. They lacked both strength and enthusiasm, and when I compare your feats with theirs I am really delighted to see the improvement that has been made.

I would like to congratulate the University on organising these intercollegiate sports for I am sure that they will prove of the greatest benefit to the present generation of students. I would remind you of the famous English proverb that "All work and no play makes Jack a dull boy". Students who only bury themselves in their books and do not participate in any games, invariably lack enterprise and enthusiasm. Every young man must try to be healthy and strong. Without health and strength, you will not be able to face with resolution the difficulties with which the path of life is strewn and in the end, no matter what your walk of life, defeat or disappointment may well await you.

I consider it essential that you should spare some portion of your time each day to be devoted to manly exercises, and that in your curriculum provision should be made for games and recreation. It gives me great pleasure to see that the University authorities are alive to this need and that to meet it in part they have organised these intercollegiate sports. Besides improving your health, they bring you into closer contact with students of other colleges and thus create in you the spirit of brotherhood and good will. As you study more and gain experience of the world you will discover that it is not only futile but harmful to differentiate between man and man on the grounds that *A* is a Gujarati, *B* is a Kathiawari and *C* a Deccani. Our ignorance is responsible for this tendency and the warped judgment which results. As you come

in closer contact with one another you will realise that our culture, thoughts and customs are the same. We are indeed like the different parts of one body and our interests are identical. It is therefore my earnest desire that you should take a greater part in these activities, both to improve your health and cultivate the spirit of brotherhood and sportsmanship.

I congratulate those students who have been successful in these competitions and have won prizes. Not all can win prizes, however, and the spirit of striving in the losers also merits praise. To the latter I would say that so far from being discouraged they should strive the more to achieve success on the next occasion. In conclusion, I thank you all for having given me an opportunity to spend this delightful evening in your midst.

#### CLXX

At the Unveiling of the Statue of the late Shrimant Khanderao Maharaj, Baroda, 23rd December 1935.

LADIES AND GENTLEMEN,—It gives me great pleasure to be able to-day to unveil the statue of the late revered Shrimant Khanderao Maharaj. This statue is the work of the distinguished sculptor, Mr Karmarkar, and I am confident that it will add to his fame.

Though nearly seventy years have passed since the rule of Shrimant Khanderao Maharaj, he is still fresh in our memory. His life's motto was that "Physical well-being is the first means of Dharma". He had a great love of exercise and used to perform wonderful feats of strength. Of a conciliatory and liberal temper, his charity knew no bounds, and it was above all considerations of caste and creed.

Bhavbhuti's famous adage "Harder than a thunderbolt, softer than a flower", could be most appropriately applied to him.

He had a deep love for his subjects, and when, in 1857, at the very beginning of his reign, the Mutiny broke out, it was to prove a severe test of his merits. How he emerged triumphant from the ordeal and how it benefited the State, is well known to all of you. Among the outstanding achievements of his reign were the construction of the Dabhoi-Miyagaon railway, the introduction of the British Indian model of a system to collect revenue and to survey and classify the land, the scheme of water-supply to Baroda City from the Narmada River, and the enactment of certain beneficial laws, the establishment of judicial courts and of banks, and an increase in well-trained military forces.

It is difficult for us nowadays to visualise the mental strain upon Maharaja Khanderao caused by family feuds and the presence of a minister like Bhau Shinde. The Marathi proverb that "One can know the difficulties of a situation only by personally experiencing them", is indeed true. It was really remarkable that despite all his troubles and worries he achieved so much during the brief span of fourteen years' rule. Even the superficial observer must admit that by introducing social and economic reforms, Shrimant Khanderao Maharaj laid the foundations of good government. And it is in recognition of his great achievements and as a token of our regard and gratitude that it is our duty to-day to unveil his statue.

*This custom of erecting statues of great personalities and ancestors is indeed an ancient one. Bhasa's play Pratima and Shudrak's Mruchhakatika refer to Devakula for housing statues of the departed and the recently discovered remains*



of the stone statues of the Shisnaga dynasty (642-413 B.C.) bear witness to the contemporary custom.

The idea of offering worship of Shrāddhā to the manes or Pitris is still older. In the *Rig-Veda*, deities like Yama and Indra were invoked in order that the departed might attain heaven and that those left behind might be blessed with health, wealth, children, knowledge and fame. It was only in the passage of time that the original conception degenerated into its present form. Similar methods of expressing respect for the departed are widespread, for example *Barsi* among the Muslims, *Dosla* of the Parsis, *Masses* among the Roman Catholics, the *Shinto* in China and Japan and the worship of the Jains.

There are two ways of worshipping ancestors, the manifest or personal and the non-manifest or impersonal. Of the two the latter is preferable. If at all, it is in that way that peace and satisfaction may be given to the souls of the departed, an aim which cannot be achieved by making funerals the occasions for costly ceremonies with the risk of debt or of attaching unwarranted importance to ritual. The very best form of non-manifest worship is to study and understand the good qualities of our ancestors and to carry on the good work initiated by them. Such indeed is the admirable advice offered in the *Upanishads*:

यानि अस्माकं सुचरितानि, तानि त्वयीपास्यानि, नो इतराणि.

(Whatever good deeds we have done, you should follow, but not the others—our bad deeds.)

Every human being possesses name and shape, and to the artist we entrust the duty of recording the latter. If we have the likeness of a distinguished man before us constantly, we are more likely to develop our intimate knowledge of him

and his qualities. For that reason photographs of distinguished men are inserted in histories and biographies. A similar moral may be deduced from Ramada's advice to Sambhaji:

शिवरायचिं आठवविं रूप । शिवरायाचा आठवावा प्रताप ॥

शिवरायाचा आठवावा साक्षेप । भूमंडळी ॥

(Remember the person of Shiwaji  
Remember the exploits of Shiwaji  
Remember the policy of Shiwaji  
On this earth.)

We should especially remember the personality of forefathers whose manly dignity and cultured physical excellence were so markedly developed like the late Shrimant Khanderao Maharaj. A handsome body is the gift of nature, but physical fitness can be achieved by one's own efforts. Those whom nature has not favoured should try to develop their bodies, for a healthy body makes for a strong and vigorous mind. It is desirable that the ideals and virtues of physical culture should always be before us, and it is with such intention that this building and this statue of Shrimant Khanderao Maharaj have been erected here.

This imposing and handsome building follows what is known in architecture as the Indo-Aryan style, which is characterised by a happy blend of symmetry and proportion—qualities of outstanding importance in our everyday life. This style reached its zenith in the reign of King Siddharaj of the Solanki lineage and again in that of King Vishaldeo. Temples, palaces and waterworks, constructed in those times, can be seen in Baroda State even to-day at Dabhoi, Patan Sidhpur and elsewhere. The central arch in this market building recalls the Hirabhagol at Dabhoi. The

background of this statue of Shrimant Khanderao is decorated by the dome on the arch, and by the tall turrets and spacious and attractive roofs which flank it. To complete the setting there is the proportionate foreground of the Mandai or Market Building, and eventually there will be a beautiful garden which is at present under construction.

May the constant reminder of a great king make the minds of our people like unto his mind—liberal, fearless and strong—and their bodies also like unto his—healthy and vigorous.

#### CLXXI

At Baroda, 28th December 1935.

LADIES AND GENTLEMEN,—In America last year, I had the privilege and pleasure of presiding at the World Conference of Religions. It was one of the most interesting experiences of my life, for gathered under one roof were distinguished exponents of every religion and creed.

It was indeed a Parliament of Religions in which we were assembled together for the purpose of pooling our knowledge, convictions and experience. We hoped that through our discussions we might arrive at a truer conception of essentials and a truer understanding of what religion could contribute to the solution of our individual and collective problems.

It was a memorable gathering and the effect it had upon me personally was to confirm my belief in the essential unity of all religions and in the primary importance of frank discussion and constant study.

During my subsequent travels, and particularly of late, I have devoted much time to the study of current trends in religion in India and other countries. I have sought, when

opportunity offered, to bring together men of learning, culture and experience, in order that I might listen to them and benefit from their views and understanding and from an expert knowledge to which I can make no claim.

In the hope that something may thereby be added to our store of knowledge, to our capacity for understanding and to our desire for study, I have prepared a short series of discourses which indicate the nature of my recent reflections and of certain conclusions at which I have arrived.

For the first of these discourses I have chosen the subject of "The Evolution of Hinduism". I wish to express my thanks to those gentlemen whose advice I have sought, and particularly to Prof. K. J. Saunders, a man of great learning and wide sympathies, for his arrangement and correction of the text.

I will turn now to Hinduism and its evolution.

All sects and schools accept the *Bhagwad Gītā* as their text book. They realise that in its *śhlokas* (श्लोक) there is authority for all kinds of teachings and practices: it is all-inclusive. It is itself an *Upanishad*, and one specially adapted to the needs of the laity: and has for two thousand years inspired and comforted millions. It makes the three schools or ways—*Karma Yoga* (कर्मयोग), *Bhakti Yoga* (भक्तियोग), *Jnyāna Yoga* (ज्ञानयोग)—clear and attractive. These all have their roots in the earlier *Upanishads* and in religious experience, and they all are needed for a fully rounded religious life—the whole personality, will, emotion, and intellect being involved. Again the moral teachings of Duty, Detachment, Desirelessness, Devotion, are of permanent value. For the *Gītā* is the layman's *Upanishad*, and sets the life of duty above the life of renunciation—*Dharma* (धर्म) above *Sannyāsa* (संन्यास).

If we analyse this comprehensive book, we see that it is made up of eighteen chapters and that these fall into three books, dealing with *Karma* (कर्म), *Bhakti* (भक्ति) and *Jnyāna* (ज्ञान), and that while all are concerned with each of these three ways, the emphasis is on *Karma* (कर्म) in the first six chapters, on *Bhakti* (भक्ति) in the second six, and on *Jnyāna* (ज्ञान) in the last six. “Do your duty without attachment” is the main teaching of Krishna in the first of these books:

तस्मात् असक्तः सततं कार्ये कर्म समाचर । अ. २. १८.

“Do it in loving devotion to me” is his teaching in the second:

सर्वकर्माणि सदा कुर्वाणो मद्व्यपाश्रयः । अ. १८. ५६.

“Illumination is the fruit of action and of devotion”, that is the burden of the third book:

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः । अ. १८. ४६.

The saints are those who have realised this supreme truth.

The great moral summaries of the sixteenth chapter are notable. The following passages are typical of its moral teachings:

अभयं सत्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ अ. १६. १.

Fearlessness, purity of mind, steadfastness, true knowledge, charity, control of senses, recitation of sacred books, austerities and absence of crookedness.

अहिंसा सत्यं अक्रोधः त्यागः शान्तिः अपैशुनम् ।

दया भूतेषु अलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ अ. १६. २.

Harmlessness, truth, freedom from anger, renunciation, tranquillity, freedom from the habit of backbiting, compassion for all beings, freedom from avarice, gentleness, modesty, absence of vain activity.

तेजः चमा धृतिः शौचं अद्रोहः नातिमानिता ।

भवन्ति संपदं देवीं अभिजातस्य भारत ॥ अ. १६. ३.

Strength of mind, forgiveness, patience, purity, self-abnegation are the divine qualities obtained by a true aristocrat, Oh, Bharat.

The following passages are classic expressions of the three great ways: The *Gītā* provides a ladder for the lay people to climb to salvation. It may also suggest a syllabus of religious education for our schools, which must aim at training the whole personality. Devotion to a personal God of noble character does this best: but to *Bhakti* (भक्ति) we must add *Karma* (कर्म).

कर्मण्येवाधिकारः ते मा फलेषु कदाचन । अ. २. ४७.

Thy business is with deed alone, not with the fruits thy deed may yield.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येत् अकर्मणः ॥ अ. ३. ८.

Do thine appointed task: It is better far than worklessness. Thy body needs it and thy soul.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च..... ॥ अ. ६. १.

Whoso doeth work not seeking fruit of work he is the true Yogi, he the true Sannyāsi.

The will being thus challenged, *Bhakti* (भक्ति) is revealed as its inspiration:

मां उपेत्य पुनर्जन्म दुःखालयं अशान्तम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ अ. ८. १५.

Cast off all thought of duty and thyself devote to me alone: from all thy sin be free. To me they come the great souled ones, and coming find release from birth.

ये भजन्ति तु मां भक्त्या मयि ते तेषु चायहम् ॥ अ. ६. २६.  
 अपि चेत् सुदुराचारी भजते मां अनन्यभाक् । अ. ६. ३०.  
 साधुरेव स मन्तव्यः.....

You all who worship me in love in me abide, and I in them: if  
 one deep sunk in sin devote himself to me, account him good.

And these paths of duty and devotion lead to *Jñyāna* (ज्ञान)  
 —Illumination:

अथात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । अ. १३. ११.

True knowledge and perception of the truth is gained by con-  
 stant study of the One.

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानं उत्तमम् ।

यद् ज्ञात्वा मुनयः सर्वे परां सिद्धिं इती गताः ॥ अ. १४. १.

I will again proclaim knowledge supreme by which all saints  
 have reached the goal.

Other well-known passages are as follows:

### *Karma*

न हि देहभृता शक्यं त्यक्तुं कर्माणि श्रेष्ठतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ अ. १८. ११.

It is not possible for beings endowed with a body to renounce  
*Karma* (कर्म) altogether. He is said to have renounced his *Karma*  
 (कर्म), who does not expect to enjoy the results of his *Karma* (कर्म).

### *Success of Karma*

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक् चैष्टा दैवं चैवात्र पञ्चमम् ॥ अ. १८. १४.

Five things are said to bring about the success of an under-  
 taking. The place, the doer, the instrument, variety of action and  
 the divine help.

## Bhakti

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः । अ. १८. ६६.

Leave aside all which you consider to be your *Dharma* (धर्म), and take your refuge solely in me; I shall save you from all your sins. Do not repent.

## Jnyāna

नहि ज्ञानेन सदृशं पवित्रं दृढ विद्यते ।

तत् स्वयं योगसंमिद्धः कालेनात्मनि विन्दति ॥ अ. ४. ३८.

There is nothing purer than *Jnyāna* (ज्ञान) in this world. *Jnyāna* (ज्ञान) is obtained in the course of time by all those whose actions have been perfected.

Let us then look upon the *Gītā* as our source book, without being bound by the letter seek the spirit of its teachings, balance one against another, and correct some emphasis by the collective impression of the whole.

Thus if Krishna seems to teach in one place that men are puppets of a God who has His sport with them and the world, this is corrected by His continual emphasis on duty; man is responsible and free to choose good or evil.

Again if *Māyā* (माया) seems to imply the unreality of matter as Vedantists have insisted, there are many passages which say that matter is eternal, and that life is real. The world is in fact not unreal, except as contrasted with the one supreme reality—it is this *Atman* (आत्मन्) which gives all a measure of reality, for it is in all. And in realising it as the soul and breath of all, man finds salvation.

The very comprehensiveness of the *Gītā* has meant that various teachings have been over-emphasised by various schools, and even perverted, e.g. the caste-system becomes too rigid; or *Bhakti* (भक्ति) becomes erotic: and *Māyā* (माया)



becomes a denial of the reality of the world. For the intellectuals *Jnyāna* (ज्ञान) is emphasised, with its *Advaita* (अद्वैत) philosophy, or monism. This has the danger of pantheism, e.g. obliteration of moral distinctions. For the masses *Bhakti* (भक्ति) is taught with its dualism of God and the soul: this has the danger of particularism, and over-devotion to some local deity. For the priests *Karma* (कर्म) becomes a matter of religious and ritual acts, with the danger of priestcraft. For the warrior it becomes a matter of acts of bravery, with the danger of callousness.

The emphasis on *Bhakti* (भक्ति) has been overdone by devotees like Chaitanya (चैतन्य) and by the common people, who give their devotion to unworthy idols till the Puranic Krishna takes the place of the noble Krishna of the *Gītā*, or Kali is appeased with bloody sacrifices, and *Ahimsā* (अहिंसा) forgotten. Eroticism may go to extreme lengths, as symbols are too realistically interpreted, e.g. the *Devadasis* and the *Jus primus noctis* of priests of some sects. Even the moral lesson of *Upekshā* (उपेक्षा) may be perverted, as by anarchists who appeal to the authority of Krishna in committing murder. Without trained and spiritually minded teachers the emphasis will continue to be one-sided and poetry will be read as prose.

This is the tragic story of religion. And Indians, too often unhappy and unsuccessful against the forces of nature and men, have sought in *Sannyāsa* (संन्यास) or in romantic visions of an unreal world of gods to escape. This is romanticism. We want realism. And the *Gītā* has both. It tells that the Unseen is Real: Plato and Saint Paul agree. But like them it says that the earthly scene is also real, and that man must do the tasks of to-day in the light of eternity.

This teaching is to-day almost lost. On one side there is

the over-emphasis on Vedantic monism—over-subtlety; on the other the over-stressing of the Krishna-cult. But a middle path is needed. We must find a God who is in His world, making it real, and yet not exhausted by His world; and the *Gītā* does hint at such a God—incarnate Him age to age when unrighteousness triumphs and righteousness grows weak.

Side by side in the *Gītā* are *Sāṅkhya* (सांख्य), *Vedānta* (वेदान्त) and Theism. All cannot be true: if one is, the others are not: if there is one personal God as Theism requires, there cannot be only one impersonal reality, or two eternal realities as these schools teach. But the *Gītā* offers these alternative emphases, and often interpreters turn poetry into prose.

Of these philosophies, Theism, with its emphasis on personality, is the only tenable one. Man—a person—must think in terms of personality and emphasise personal values.

In India much new emphasis must be laid upon human needs and upon the value and meaning of human life. Life is good; man must live fully and purposefully; in serving his fellows he is honouring God; God is father of all, and has no favourites; men must behave as brothers; such simple and profound truths need restating and incarnating in action. So *Bhakti* (भक्ति), and *Karma* (कर्म) will lead unto *Jñāna* (ज्ञान)—a new vision of truth.

Indian reformers from Buddha to Dayānand Saraswati have been largely concerned with a reshifting of emphasis. Such a reformer is now needed to blaze a middle path between

- (a) scepticism and superstition,
- (b) religiosity and secularism,
- (c) other-worldliness and mere worldliness,

- (d) *Dharma* in its rigid forms and *Adharma* in its anarchical forms,  
 (e) *Māyā* in the sense of unworldly ambition and the utter denial of the meaning of life.

In this reform the human values must be reaffirmed—and the true nature of God, *Sat* (सत्), *Chit* (चित्), *Anand* (आनन्द), reasserted; God in His world making it real: so idols must be distinguished as good symbols (as for example Krishna and his flute) and bad symbols (e.g. the *Lingam*) which lead to bad practices by over-emphasising sex. The goodness of life and its joys must be boldly asserted. The prayer,

असतो मा सद्गमय

तमसो मा ज्योतिर्गमय

मृत्योर्माऽमृतं गमय । —बृहदारण्यकोपनिषत्.

From the unreal to the real,  
 From darkness to light,  
 From death to life,

must be intelligently explained and used. And Reality, Light, Life must be interpreted in more ethical terms and related to modern life.

The Upanishadic teachings of transcendental truth, of one Reality, are accompanied by simple ethical maxims. But our categories of personality and of values are lacking. The old order is passing, and as India enters the full and complex life of to-day, she needs a new statement of social and individual ethics. Life is real, not illusory; and good, not evil. Man must live in the world and keep himself detached from its false lures. Let us keep the Upanishadic spirit and adapt it to the new needs: e.g. salvation must mean harmonious and useful living.

The disinterested quest of Truth—not of mere mystical experiences. The relative ethic of the four *Āshramas* is sound, but must be freed of the rigidity of caste. The freedom and intellectual interests of Upanishadic women, and the acceptance of inter-caste marriages are examples of the value of the Upanishadic ethics, even in the totally different world of to-day. But it is idle to use them as the beginning and end of wisdom. And even the *Gītā* needs re-enforcing and re-interpreting. It has no teaching on some of our most pressing problems, and it gives no adequate place to women, whose emancipation and education is the main task of modern India. Chauvinism and true patriotism are at war in this vital field—new *Kurukshetra*.

If we seek in another direction, we find in the teachings of Buddha a middle path of sanity and moderation which has still much to teach us. Rooted like the *Gītā* in the early *Upanishads*, the middle path of Shākyā Muni avoids the extremes of religiosity and scepticism, of worldliness and austerity, of legalism and revolt from law.

It teaches two paths—one for busy people a way of simple morality: “Do good, cease from evil, cleanse the thoughts of the mind.” By good *Karma* (कर्म) bad *Karma* (कर्म) is to be counteracted, and by occasional doses of monastic observance the laity may nerve their wills and kindle their affection for the Buddha and his law.

“He that attaches himself to me with love and faith”, says an early scripture, “will go to heaven.”

This is the way, and this is the goal for lay people, a better rebirth by way of personal loyalty to the founder, his law and his order—three jewels of Buddhism.

But for disillusion and world-weary people, there is a higher goal to be reached by a more difficult road. “He that

aspires for *Nibbana* (निब्बान) —cessation of evil and re-birth—let him tread the Eightfold Aryan Path.” This is a ladder for the mystic—beginning in right views, ending in rapture and ecstasy. Shākya Muni is in fact the great Yogi or Rishi represented in early sculptures, “Like a flame in a windless place”, eyes closed and hands folded. He is also, like Krishna, an active teacher exhorting and questioning, as other sculptures show him.

Krishna and Shākya Muni were both Kshatriyas and both made their appeal to the will through the affections. So may enlightenment—*Bodhi* or *Jnyāna*—be reached.

From Buddhism, in fact, Hinduism absorbed much; its emphasis on *Ahimsā* (अहिंसा) and on *Upekshā* (उपेक्षा)—detachment: the clear recognition that desire (दृष्ट्या) is the great enemy; its devotion to the *Guru*. Buddhism in fact stands between the *Upanishads* and *Gītā*. From the *Upanishads* it takes the concept of a great mystic experience. This is the alone Real. In this, man is one with *Atman*. This is gained in both teachings by morality and ascetic practices.

But Buddha insisted more on the former and less on the latter, and he freed essential Upanishadic teachings from their Brahmanic emphasis; not by sacrifices but by self discipline must reality be won.

The *Dhammapada* (धम्मपद) or verses of the law may be studied as the best summary of monastic Buddhism: the *Sigālo Vāda Sutta* (सिगालो वाद सुत्त) and the *Jātakas* for lay Buddhism. What are the essential ethics of these two paths? For the laity the duties are almost the same as those for the *Grihastha* in Hinduism. And Ashoka’s edicts are a useful summary—filial piety, respect for teachers, love of truth, earnestness, and zeal in work, tolerance to all, *Ahimsā*—these are their main notes.

have made him a rationalist. If he appealed to reason he also appealed to faith. And in challenging the will, he did not neglect the emotions. A great personality, he called out a personal response, and Buddhist saints have been men of strong character. Attacking egoism, he has been accused of destroying personality. Attacking religiosity, he has been labelled Atheist. But his was a religious spirit, believing in a just universe and in the power of men to live sanely and temperately. He is India's greatest son, and her ambassador to the rest of Asia. In him the West has a master-key to the understanding of the East.

#### CLXXII

At the Opening Ceremony of The Rural Life Exhibition in Baroda,  
1st January 1936.

MR. PRESIDENT, MEMBERS OF THE EXHIBITION COMMITTEE, LADIES AND GENTLEMEN,—May I say at the outset that there could have been no happier thought than to associate a Rural Life Exhibition with my Diamond Jubilee celebrations. There have been exhibitions dealing variously with industry, agriculture and domestic economy, but this is the first exhibition of a comprehensive nature, touching the life of Baroda at all points. It is a logical and desirable development and I congratulate the originators upon the efficient manner in which they have given practical shape to their enterprising ideas.

Throughout my reign, I have never ceased to study the problems of the countryside and the agriculturist, seeking the best methods of reconstruction and uplift. The broad outlines of the policy I laid down were that the people should be shown what improvements could be effected in

their social, moral and economic status and that they should be stimulated to a consistent desire and effort for their own advancement. Government could and obviously must provide the original initiative and the bulk of the finance, but ultimate success depends upon the personal factor—the ambition of the individual for a happier, healthier, and more prosperous life, and the determination to secure it.

When I entered upon my life's work, the outlook was far from promising. Material improvements in some respects had been made during my minority administration, but the fundamental problems had barely been touched. Education was the preserve of the rich or privileged, and the people were sunk in ignorance and apathy. Sanitation was unknown, and water was scarce. The standard of living was pitifully low, and the incidence of taxation irregular and often unfair. Disease and the money-lender flourished while agriculture and village industries decayed.

It is a sorry picture that I have painted of the conditions which existed in my State sixty years ago, but I assure you that I do not exaggerate either the poverty or inertia. The difficulty was to know where to start, for the first step was the most vital of all. I chose education as the rock on which to reconstruct a new social and economic life. No one realises better how much remains to be done, but I have never regretted for one moment the decision that education should be the right of the humblest villager. With that decision I coupled a determination to go into every corner of my State and study conditions and needs for myself.

It is unnecessary to recall the reasons for the stagnation and backwardness of the past, and time does not permit a comprehensive review of the manifold activities aimed to secure a definite objective—the healthy mind and healthy

body, the corporative and co-operative spirit. That such activities were not uniformly successful was no deterrent. Difficulties are made to be surmounted, and temporary setbacks count little in the determined pursuit of an ideal.

By the aid of education, we began to make appreciable progress against the combined forces of ignorance, prejudice and inertia. But education in itself was not enough. It is useless to give a man the desire to improve himself and his lot, if he is fettered by economic restrictions. And the outstanding problems of Baroda State, as indeed of India as a whole, are largely economic. What would it avail a man to grow better produce, if communications did not permit him to market that produce and obtain a better price, or if the results of his labour merely went to enrich the middleman or money-lender? Why should he labour for better crops when he knew well that drought and disease might rob him of the fruits of his labour?

Those were cogent and reasonable questions, and we had to find an answer to them. Water supplies and communications were immediately tackled, and as resources became available, so did the network of railways spread and the provision of pure and unfailing sources of water proceed. To introduce modern methods into a system of agriculture, as old as time, was very difficult, for it was a problem not only of traditional conservatism but of the ability of the agriculturist to pay more for the improved methods recommended to him. A man cannot buy unless he can sell, and it is useless to urge a man to better agriculture and a higher standard of living unless he can obtain a better price for primary products.

By a system of loans and remissions, by the reduction of fragmentation, by the co-operative movement, we began to



free the agriculturists from the shackles of debt and from the haunting fear of famine and crop-failures. And with the growth of a feeling of security and the wider outlook that even an elementary education gives, came the faint but unmistakable signs of self-confidence and self-reliance, of hesitant initiative here and there. The wheels were beginning to turn even though they creaked badly.

But at the best of times, the fruits of agriculture in India are scanty. To supplement the earning power of the people, it was essential to explore other avenues for employment in spare times and slack seasons and to find new outlets for the surplus population which the land could not support. Our educational policy was so devised that it dovetailed with an agricultural and an industrial policy. In the villages we set to work to revive the ancient industries and to stimulate new activities. Technical education was made available and instructional centres and travelling instructors, combined with loans in money and material, brought about a revived interest in hand-spinning and weaving, calico-printing, tanning, wood, clay and metal work, embroidery and allied arts and crafts.

The general policy of uplift and reconstruction is indeed a dynamic one, needing constant thought and unremitting attention. In earlier days, for example, it was not possible to construct roads as we wished, but nowadays we are committed to a programme of building which, in conjunction with the railways, should eventually provide rapid and efficient communication between all parts of the State and adjoining territories. Only last week I passed a further measure for the relief of rural indebtedness, and I am confident that it will go far to settle one of our most difficult problems. I have also initiated a scheme which aims even-

tually at bringing physical education and sport into every part of the State. Already there are evidences of encouraging progress and beneficial results. I am a believer in hard work, but healthy relaxation is essential to a healthy mind and body. Another development to which I am giving attention is that of rural broadcasting, both as a means to better education and entertainment, broadening character and stimulating thought.

These examples of potential developments which are occupying my attention, should serve to emphasise the breadth and continuity of policy through long years of endeavour. And I regard this Exhibition as one tangible sign that every effort has been worth while and that substantial progress has been achieved. It is so interesting indeed that it is regrettable that it cannot be visited by more than a small fraction of those who could most benefit from it. But there is no ostensible reason why its counterpart, on a necessarily smaller scale, should not be held periodically, preferably when harvest and holiday times coincide, at district headquarters and other convenient centres. Fruit, flower and agricultural shows are a regular feature of country life in other parts of the world, and I can see no reason why they should not become annual events in Baroda State.

Nor do I believe such beneficial activities should stop at that point. I consider that in each district there should be one or more touring exhibitions, moving on a regular itinerary for the greater part of the year. I would also commend to your notice the allotments and kitchen gardens which figure so prominently in other countries. They provide spare-time employment, a greater variety of good and a welcome addition to the family income. I think that much greater attention should be paid to the possibilities of poultry

farming for similar reasons I am aware that marketing is a problem and I have already appointed two officers to study and stimulate solutions But very much more could be done by non-official co-operative endeavour

Such movements indeed should be predominantly non-official, and in respect of them I consider that there is scope for considerable improvement Government can do much by way of example, stimulus and judicious finance I can justly claim, I believe, that my Government has done and is doing everything possible to devote its resources to the welfare, prosperity and enlightenment of the people It is to that ideal that I have devoted my life But all efforts will be crippled unless there is a genuine desire for self-help and a determination to supplement the efforts of Government by efforts of a personal and non official character

It has been wisely said that Providence helps those who help themselves We sorely need in Baroda State, as in other parts of India, the determination to rise above difficulties by personal effort and by that selfless service which is true religion In one district there is an energetic Rural Uplift Society, which is entirely non official Surely such societies should exist in each district Progress brings its responsibilities, and they must be shouldered Yet when taxation is involved in some beneficial development, roads, sanitation or water supply, for example, there is too often a marked reluctance to find the funds or the necessary supplement to the Government grant

There is a limit to what any Government can achieve by itself, but I am convinced that no limit can be set to the peace, progress and prosperity which can be achieved by a Government devoted to the welfare of the people and working in close co-operation with those who are sturdy, self-reliant

and determined to rise to better things and to make the world better for themselves and for their fellow-men. So to the problems of social reconstruction and rural uplift, let each one bring toleration, determination and service. Working then with unity of aim and purpose, we need fear nothing.

In conclusion, may I repeat how happy I am that this Rural Life Exhibition should be associated with my Diamond Jubilee and that I should have this opportunity of saying something of my ideals and the policy which grew from my determination to try and achieve those ideals. With the aims and objects of the Exhibition I cordially agree, and I warmly congratulate those who have laboured so arduously to present a living picture of the daily life of the people, their needs, their achievements and their opportunities. It is with pride and pleasure that I declare this Exhibition to be open.

#### CLXXIII

Extempore Speech (in addition to his printed speech) at the Opening of the Rural Life Exhibition, 1st January 1936.

MR CHAIRMAN, COLONEL AND MRS WEIR, THE CHIEF SAHEB OF AUNDH, AND FRIENDS,—Mr Nanavati has well explained all the facts relating to this Exhibition. I thank the organisers who have laboured so hard from beginning to end to make it a success.

I shall not inflict a long speech upon you this evening; nor do I wish to inconvenience or detain you here by reading the whole of my printed speech. I shall dwell upon one or two of the points mentioned by Mr Nanavati, one of the ablest officers of the State. He is one of the young officers whom I deputed to Europe and America to study economics

and banking, Since his return to India he has with ability rendered good service to the State. I take this opportunity to express my appreciation of all his labour for the economic development of the people.

The progress of nations is sometimes slow and sometimes rapid. But in India it is always slow. In a practical life we cannot rely upon theory alone but must be guided by experience. In India, people require much sympathy, a good deal of knowledge, and unfailing encouragement, to enable them to achieve their ends. As it is, there is too much theory and too little ability to face facts. For example, I have had to pass such social laws as are unnecessary to contemplate in other civilised countries.

In the solution of economic problems we have tried to do as much as possible, and I think the results are not discouraging. Baroda, of course, has its own special difficulties in that the State is scattered and interspersed with foreign territories. Things would have been very different had this not been the case.

You will all agree that these things cannot be accomplished in a limited time or in the lifetime of any one man, but require centuries. If, however, we work steadily for long years, the nature of our effort becomes part and parcel of the nature of the people themselves. If the people are sufficiently intelligent, they come to understand the real value of the work. Given education on the broadest basis from the highest to the humblest; contact with other advanced countries through radio, telephones, newspapers and other modern means of communication; and given sufficient encouragement; if then you cannot rise above your difficulties, you cannot stand in the world. The misfortune is your own and no one but yourself is to blame for it.

I was recently asked by one of my friends what will happen to the State when the present Maharaja is not here? My answer to that question is that everything depends upon the sagacity of the ruler and the desires of the people. If the foundations have been well and truly laid, there will be nothing to fear and the work will go ahead.

Unfortunately, as I remarked before, there is too great a tendency to theorise instead of practising. Those who are entrusted with certain responsibilities in conducting the affairs of the people for their benefit, are apt to pay more attention to shadow than substance. Paper constitutions are good only on paper. They provide a good deal of food for lawyers who twist the words to suit their points of view. Some blame religion for shortcomings. I know the arguments well and will reply that if Indian religion has its faults, it has its virtues also. If we can only get back to the simple truths taught by our religions, there will be no need for such arguments.

Another point which is insufficiently realised is that the Raja and his people are one; their interests are one and indivisible. Ill-minded and self-seeking persons may try to spoil the relations and understanding between the Raja and his subjects, but the plain fact is that their interests are identical whether in prosperity or in woe. In their mutual confidence and determination lies every hope of happiness and progress. To my mind education is the proper safeguard against misunderstanding and misrepresentation. And with health of mind there must be health of body and a growth of the civic spirit which is growing but slowly.

I thank you, ladies and gentlemen, for your presence here this evening. I do not wish to try your patience any longer and therefore I request you to read my printed speech at

village life interesting and farming a career the rewards in which will satisfy the most enterprising among the villagers. You all know the main lines in the policy I have followed, but I may state them as simply as I can.

*Compulsory mass education.* (i) First, there is compulsory mass education. This indeed is at the root of all progress. Introduced first in Amreli in 1893, education has been compulsory for boys and girls in the State for many years. To-day we have in the State over 6500 teachers engaged in imparting literacy to the people. Efforts are made to give a "rural bias" to primary education, the object being to stop the "drift" to towns. It is also my aim that the teacher should take his legitimate share in the life of the village. With this in view, the training college gives instruction in the elements of village problems.

(ii) There is further a network of village libraries to supply the people with knowledge of the kind needed by them to prevent the evil of lapse into illiteracy.

*Village panchayats.* Secondly, one of my earliest measures was the setting up of village panchayats. Every village in the State is under a panchayat. This has separate resources of its own, and its function is to improve village life. The funds of village panchayats should be judiciously employed on works of permanent utility.

*Prant panchayats and their work.* I have always insisted that prant panchayats should bear in mind prominently the needs of the rural areas. I shall refer here only to the programme

- (i) for feeder roads,
- (ii) for wells, and
- (iii) sub-artesian borings

your leisure and ponder over my views on rural reconstruction, an aim which is very dear to my heart.

Unfortunately, as I am unable to walk to-day, I must defer the pleasure of going round the Exhibition, but I trust you will do so and I am sure you will find it interesting and comprehensive. I thank you again for the patience you have shown and I thank the exhibitors and organisers who have made this excellent Exhibition possible.

#### CLXXIV

Message of His Highness Maharaja Sir Sayaji Rao Gaekwar, Sena Khas Khel, Samsher Bahadur, Farzand-i-Khas-i-Dowlat-i-Englishia, G.C.S.I., G.C.I.E., LL.D., to his beloved subjects, on the auspicious occasion of the Diamond Jubilee of his accession to the *gadi*.

• *Creation of the Diamond Jubilee Trust.* On this occasion when my people all over the State are celebrating the Diamond Jubilee of my accession, I desire to announce that I have decided, in commemoration of this happy event, to set apart a fund for one crore of rupees to be called the Diamond Jubilee Trust, the income of which will be devoted to improving the conditions of life of the rural population, especially those of the poor and of the depressed classes, supplementing the amounts which will be progressively devoted to such purposes in the regular budgets of the State.

*My ideal to improve village life.* As you well know, for over fifty-five years, I have laboured assiduously in the cause of rural development. Indeed no cause has been dearer to my heart. My ideal is to improve village life—all sides of it. I wish to develop in my people a keen desire for a higher standard of living—a “will to live better”—and a capacity for self-help and self-reliance. I earnestly desire to make



village life interesting and farming a career the rewards in which will satisfy the most enterprising among the villagers. You all know the main lines in the policy I have followed, but I may state them as simply as I can.

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which are being carried out by these bodies at considerable cost.

*Technical departments and their work.* Thirdly, I have set up technical departments dealing with the economic problems facing the agriculturists.

(a) The Agriculture department teaches what crops to grow, how to select seeds, how to treat plant diseases, etc.

(b) The care of cattle is the business of the Veterinary department.

(c) The co-operative movement finds capital on reasonable terms to agriculturists and assists them in buying what they need and selling their crops.

(d) The Industries department teaches industries suitable to agriculturists for their spare hours and for the months in which farming is not possible.

(e) Then, there is the public health department which tackles questions connected with rural sanitation, pure water supply and allied services.

*Social legislation.* Lastly, I should refer to the legislation passed for the abolition of harmful social customs like

(i) early marriages which offend against nature and biological laws,

(ii) caste tyranny, and

(iii) untouchability which is against laws of social justice.

*Untouchability.* Of untouchability, it is difficult to speak with restraint. It is repugnant to our common humanity that those who should be regarded as our brothers and sisters are branded with this unnatural stigma. In my eyes and in the eyes of my Government, there is no difference between man and man. Moral decay is the inevitable fate

of those higher classes who deprive millions of their fellow creatures of all self-respect and all hope of betterment.

*Results.* Now, I am far from claiming that all these measures have had their full effect and have produced all the results I desire. The ideal I have placed before myself is a high one and I remind myself that the inertia of centuries is not easily overcome and that the superstitions of ages are not removed in a decade.

*Object of the fund.* I desire now to give a further stimulus to the movement I began fifty-five years ago. It is with this object that I am constituting this special fund. From the income of this, grants will be made for useful schemes like extensions of gamthans to relieve overcrowding, village water supplies, communications, educative work of all kinds, etc. Special preference will be given (i) to the poorer areas which probably have been neglected in the past and (ii) to the needs of backward communities like the Rani-paraj, the Antyajas, the Thakardas, the Rabaries, etc. As I have already said, this will be over and above the usual State expenditure, which I trust will increase with the expansion of our revenues. If circumstances change and if Government think it necessary hereafter, this fund will be utilised for other (beneficial) objects.

*Hope.* It is my earnest hope that, by this action of mine, the happiness of my people may be increased and they may be led to a higher and better manner of living. Should even a part of this ambition be realised, I shall feel myself amply rewarded for a lifetime dedicated to the well-being of my subjects.

*Valedictory.* In conclusion, I wish to tell you one thing: If you understand correctly the great laws of truth and

conceding to India a liberal measure of responsible self-government

It was thus fitting that Lord Willingdon should be chosen to inaugurate the Montagu-Chelmsford Reforms in Madras. Once more he strove to anticipate the march of events, refusing to allow dyarchy to function to the detriment of joint and increasing responsibility. When he left Madras the hope was generally expressed that he would return to India in a still greater position. Happily for India, that hope was fulfilled five years ago when the best minds in both countries were engaged in the task of carrying the Montagu-Chelmsford Reforms one step further to their logical outcome—Dominion status for India. Again, his personal influence was all on the side of a generous and impressive measure of advance, and, as he has himself informed us, he sought in precept and in practice to become India's first Constitutional Governor-General. Lord Willingdon has indeed been a great servant and a true friend of India.

There comes a time in every man's life when he seeks to render an account of his stewardship, even if it be only to himself and his conscience. It is natural that, of late, I have looked back over the long years of my life—with their joys and sorrows, their successes and disappointments. Sixty years have passed since I was first called upon to begin my life's work in Baroda, fifty years since I first had the pleasure of welcoming the Representative of the Queen Empress to my capital. I am proud that the alliance of my State with the Crown is 150 years old, still ~~proven~~ <sup>proved</sup> that during all these years it has been steadily upheld and maintained.

Of all that has passed through my mind, it is impossible to speak, and I must confine myself to certain reflections which seem appropriate to this occasion. The occasion shall

apply them rationally to the practical life, you are sure to be more happy. I send my loving greetings to all my people and pray that they may be blessed with long life, happiness and prosperity.

LAXMI-VILAS PALACE,  
*Baroda, 1st January 1936*

#### CLXXV

At the Banquet to Their Excellencies Lord and Lady Willingdon, Laxmi-Vilas Palace, Baroda, 5th January 1936.

LADIES AND GENTLEMEN,—I rise to perform the most pleasant duty of proposing the health of our illustrious guests, Their Excellencies Lord and Lady Willingdon.

I have enjoyed their friendship for many years, and while it is always a privilege to welcome to my capital the Representative in India of His Majesty the King Emperor, the presence of old friends on the occasion of the Diamond Jubilee of my accession enhances that privilege and gives me particular pleasure. Our welcome is, however, tempered by the sad reflection that all too soon they are to bid farewell to the land they have served for many years and which Lord Willingdon recently claimed to be his "second Empire home".

Lord Willingdon arrived in Bombay on the eve of the Great War which changed India as it changed the world. India was united in loyalty, but nationalism could not but grow when the greater part of the world was thinking in terms of home-rule and self-determination. Lord Willingdon realised that the surge of national sentiments and constitutional ambition was inevitable, and the Home Government found Lord Willingdon convinced of the necessity of

conceding to India a liberal measure of responsible self-government.

It was thus fitting that Lord Willingdon should be chosen to inaugurate the Montagu-Chelmsford Reforms in Madras. Once more he strove to anticipate the march of events, refusing to allow dyarchy to function to the detriment of joint and increasing responsibility. When he left Madras the hope was generally expressed that he would return to India in a still greater position. Happily for India, that hope was fulfilled five years ago when the best minds in both countries were engaged in the task of carrying the Montagu-Chelmsford Reforms one step further to their logical outcome—Dominion status for India. Again, his personal influence was all on the side of a generous and impressive measure of advance, and, as he has himself informed us, he sought in precept and in practice to become India's first Constitutional Governor-General. Lord Willingdon has indeed been a great servant and a true friend of India.

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Of all that has passed through my mind, it is impossible to speak: and I must confine myself to certain reflections which seem appropriate to this occasion. The occasion shall

be my excuse for speaking first of my State and of a lifetime spent in the pursuit of an ideal. Progress in some respects has been slow, in others disappointing, but there has been material progress in many directions. The feeling uppermost in my mind is—how much remains to be done. Ideals of Government are so high that a lifetime of unremitting labour is insufficient to overcome the combined forces of nature, human inertia and prejudice. Nevertheless, I think I may justly claim for my State an honoured place in the Indian Empire. The welfare of my subjects has ever been my primary consideration, and I rejoice that I have been able to give them peace and ordered government, and to lessen their social evils and economic troubles. Every passing year confirms my belief that education for the humblest member of society is the only sure foundation on which to build. Every effort has been worth while, and, in the fulness of time, I hope and pray that the policy I have initiated and steadfastly pursued may be crowned with success.

India has changed greatly during my lifetime, and in no respect more profoundly than in constitutional status. I welcome the change. The new constitution is necessarily in the nature of a compromise between a multitude of desires and interests: but its main feature is of particular interest to me. For many years I have thought Federation to be the best and most hopeful line of advance, and I am sure that the decision to build on such a stable foundation is a wise one. In an All-India Federation, with British India and the States as equal partners working for the common good, the States have a great part to play. When the time arrives, and it cannot be long delayed, I feel confident that the States will shoulder their new responsibilities and make an ungrudging contribution to the cause we all have at heart.

In order, however, that the States may play that part to the greatest advantage, they are entitled to invite consideration of certain essentials which are inseparable from their distinctive traditions and proud histories. Enterprise and individuality will be destroyed if any attempt is made to force them into a uniform mould, and a wealth of varied political and administrative experience will be lost to the new India. In all matters outside the federal sphere, the States should have unfettered autonomy and they should be freed from restrictions and limitations imposed upon them jointly or severally in circumstances which have now ceased to exist. Then alone will the States be able to develop naturally and fruitfully as virile, responsible entities, equipped for the manifold duties of good government and determined to bring such qualities to the best service of India. I am gratified to know that these matters—especially questions like retrocession of jurisdiction on railways—are receiving attention.

When I think of the future, I must confess that I am deeply distressed by recent unhappy developments. I refer to the curse of Communalism which is again spreading throughout the land, embittering the present, imperilling the future. It has neither redeeming feature nor justification; and nothing but ill can come of it. I appeal to leaders of all creeds and communities to make a bold determined stand against this evil, to place their country first and urge their followers to do the same. The insistent need is for broad-minded leadership and universal toleration, and I make this appeal in the hope that there will be a general response.

So far I have spoken of India generally. I may now refer to a question which concerns my own State—its relations with tributary states and estates. Over a hundred years ago,



the British Government elected to mediate between my House and the tributaries. Conditions have changed greatly since, and the policy of these early days needs a new orientation. I have proposed a scheme for the readjustment of these relations. In preparing this I have kept two principles in view. The first is that the powers and privileges of these states and estates should on no account be reduced: but that, on the other hand, their financial position should be strengthened by the abolition of the tributes which were fixed on no logical basis and are unequal in their incidence. Secondly, the interests of good government and economic development in this part of India should be furthered. I venture to express the hope that this scheme will be accepted and that the new order of things will soon be established.

I need hardly say how much we all regret the absence this evening of Her Excellency Lady Willingdon. To our cordial greetings we join the hope of a speedy recovery. Her deep devotion to all that concerns public welfare and her unremitting work in many spheres of charitable and humanitarian endeavour have been an example and stimulus to all. In Baroda we are doing what we can by education, abolition of irksome restrictions on rights of women, the encouragement of child welfare and allied activities, to enable woman to take a rightful place in society. This is a cause very dear to Her Highness the Maharani and myself and while we are happy to welcome Her Excellency once more to Baroda, we sorely miss to-night an old friend to whose interest and guidance these movements owe so much of their vitality and progress.

Ladies and gentlemen, I desire you to join with me in extending a very cordial welcome to Their Excellencies

and in wishing them every happiness for many years to come

I ask you to raise your glasses to the health of Their Excellencies Lord and Lady Willingdon

#### CLXXVI

His Excellency the Viceroy's Speech at the State Banquet at Baroda on Sunday, the 5th January 1936

YOUR HIGHNESS, LADIES AND GENTLEMEN,—I thank Your Highness most cordially for the very warm welcome you have extended to me this evening. It is a real pleasure to renew my friendship with Your Highness, and I consider myself fortunate indeed that the auspicious occasion of Your Highness' Diamond Jubilee of Accession should have taken place during my Viceroyalty and that I have been able to come to Baroda and extend to you in person my warmest and most heartfelt congratulations. Your Highness, it is my pleasant duty now to read out a message which His Majesty the King Emperor has been graciously pleased to entrust me to convey to Your Highness.

Your Highness, it gives me much pleasure to convey to Your Highness my sincere congratulations on celebration of Diamond Jubilee of Your Accession to the *Gadi* of Baroda. To few Princes is it granted to rule for so long a period of time and to look back with satisfaction upon sixty years of continued material and moral progress in the lives of their subjects. I trust Your Highness may be spared to your State for many years to come and that prosperity and happiness may increasingly attend your rule.

The year 1875, when Your Highness succeeded to the *Gadi*, marked the beginning of a new era of material and steady progress in the State. Under Your Highness' enlightened guidance Baroda has never looked back. At the

outset Your Highness set before you high ideals, some of which have already been attained. Others you steadfastly pursue, and I can truly say that you have devoted your life to the interests of your State and the welfare of your subjects. The fruits of your labours are in evidence on all sides. The administration of the State is on a high level, but what is perhaps more important, it is built upon sure foundations.

It has afforded me much gratification to see the announcement which Your Highness has made that in commemoration of your Diamond Jubilee you have created a Trust with a capital of one crore of rupees, the income from which is to be devoted to the improvement of rural conditions in your State. I can imagine no more fitting manner in which the memory of this historic occasion could be perpetuated.

The people of Baroda are fortunate indeed that Your Highness has been spared for so long a period of service for their common good, and I am confident that your name will be emblazoned in gold upon the annals of your State and will long be remembered by your people with gratitude and affection.

Your Highness has generously referred to the part I have been called upon to play in the constitutional changes that are now taking place in India. As I stated when I visited you three years ago, my firm conviction is that an All India Federation with necessary safeguards will be to the advantage and in the interests of the States and British India alike. Since that time the Government of India Act has been placed upon the Statute Book, and I am delighted to know that this measure has the support of broadminded and experienced Rulers like Your Highness. The future of India is now placed in her own hands. In that future the States

will be called upon to bear an ever-increasing share in the problems which beset every Government, and Baroda, by reason of its high standards of efficiency in education and administration, will be expected to play a role of great importance.

I have been very greatly interested in Your Highness' reference to the scheme which you have put forward with a view to the readjustment of the relations existing between the Baroda State and certain of her tributaries. Under this scheme, while you have sought to effect an improvement in economic and administrative conditions and to provide for financial relief to the States and Estates concerned, you have wisely taken care to leave their powers and privileges unimpaired. I sincerely trust that the Feudatories to whom Your Highness has referred will give your proposals their full and careful consideration, for they will certainly be well advised to do so.

Your Highness has mentioned the subject of Communalism in India. It is for the leaders of creeds and communities so to set their house in order that toleration may prevail. Communalism must necessarily retard progress and (as I have said in a speech which I recently made at Allahabad) it is the duty of all those who have the welfare of their land at heart to show courage and wisdom so that this evil may be eradicated and India may enter on her new constitution with the omens favourable and the course set fair. I heartily endorse every word that Your Highness has said on this subject and I sincerely trust that your appeal will not fall on deaf ears.

I thank Your Highness most gratefully for the generous and gracious remarks which you have made with regard to my wife's constant efforts and activities on behalf of the

women of India. No one knows better than I how well deserved those words are. The welfare and progress of this great country are as near and dear to her heart as they are to my own. I can assure Your Highness that it is a matter of the keenest disappointment to Her Excellency that ill-health has prevented her being with us all this evening.

I feel that I cannot sit down without saying how pleased I was to learn of the honour which was bestowed at the New Year upon Your Highness' Dewan, Sir V. T. Krishnamachari, who has played such an important part in the constitutional discussions which took place in England and who has rendered such consistent and outstanding service to Your Highness and to Baroda.

In conclusion I thank Your Highness once again for your kind hospitality and I must once again say how glad I am to have been able to be present here on this auspicious occasion and to pay my tribute of regards to Your Highness and Her Highness whose friendship I have valued for many years, and I ask you all, Ladies and Gentlemen, to join with me in offering to His Highness our warmest congratulations upon the happy occasion of his Diamond Jubilee and to drink to the long life and happiness of Their Highnesses and prosperity to the Baroda State.

#### CLXXVII

In reply to the Address of the Dhara Sabha (Legislative Council), at Laxmi-Vilas Palace, Baroda, 9th January 1936.

GENTLEMEN OF THE DHARA SABHA,—I have received your address with great pleasure and interest and I have noted the chief points that are mentioned in it. They are not beyond my comprehension or beyond my knowledge, and are always in my mind.

Since the inception of the Dhara Sabba I have been closely watching its work. I shall not say much on this occasion. Some other day I will give you my views and experiences and tell you how subjects can best be handled and by what methods according to the circumstances in which we are placed.

Nothing in this world is permanent. The world is always changing, and in conformity with the needs of the times changes have been made and will continue to be made in the constitution of the Dhara Sahha. We have, however, to proceed cautiously in the attainment of our goal. Let us not be carried away by mere fashion or show. We must strengthen the body corporate, seek unity, facilitate mutual confidence and co-operation, while giving as much liberty as is consistent.

Remember that you are part of my people—the subjects and the officers. Matters cannot proceed smoothly if these two refuse to co-operate. I am glad to learn that good relations and co-operation exist between you and my officers.

If we refer to the past history of Baroda, we shall find many defects from which lessons can be drawn. You have much to learn from such lessons and you cannot afford to ignore or forget them. Do not commit the same mistakes. Pursue higher ideals in promoting the happiness of the people and to increase our prosperity. You should always remember that the path of sacrifice in service leads to more noble, more healthy ideas. If these are followed, the benefits will be still greater. *Sacrifice first and then the higher ideals*—thus shall we enrich our mutual interests.

With these few words, may I thank you once again for the cordial reception you have given me this evening.

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With these few words, may I thank you once again for the cordial reception you have given me this evening.



At the Dinner given by Past Graduates of Baroda College, 12th January 1936.

LADIES AND GENTLEMEN,—I rise to thank you for the touching words with which you have greeted me.

I am not a clever lawyer like my friend Mr Munshi who can almost prove right things wrong and wrong things right. Laying the foundation stone of Baroda College was one of the very first acts of my rule, and since then over half a century has rolled by. Looking back over all those years, a number of pictures crowd into my mind. I wish I had the art of Mr Munshi who can so ably produce pen pictures of important events of the memorable past. I wish too that I deserved the many good things he has said of me.

It is only the fortunate few who can witness the fruition of their labours within a limited span of life, and especially of labours in the administrative field. An administrator can be better judged some fifty years after his death when both friends and enemies are no more. The effects of his rule, good or bad, will bear fruit in time and by such results he will then stand to be judged impartially.

An able and progressive administrator, in my opinion, must study the past, carefully observe the present, and look ahead to the future. I am convinced that the people of our country are in no sense inferior to any others in the world, and yet our progress is so slow.

In early days I felt that the social evils and superstitions surrounding the people were the main handicaps to evolution, growth and progress. As a ruler it was my duty not to attempt to overthrow the existing social order, but so to

modify it as to make individual evolution widely spread amongst my people to achieve that purpose, and to utilise legislation if necessary

It was my intention next to cut the bonds which social ills provide and thus help individuality to grow. There followed a series of legislative measures destined to achieve that end, but they were undertaken only after educating and gathering public opinion. My administrative measures were neither conceived nor put into operation in a great hurry, and sufficient time was always allowed for social adjustments. The operations so begun have not ceased yet. It is my duty to strive more and more in that direction with both caution and determination

of you desires that Baroda should be faced with such a difficult situation.

I am anxious to see the expansion of this College and other such institutions; I am anxious to improve the lot of my agricultural population and to go ahead vigorously with village uplift work. I am also anxious to do much that yet remains to be done in the direction of social regeneration. All these demand close attention and adequate finance. Again I emphasise that nothing should be done in a hurry or without a clear idea of future commitments, if it is to be done thoroughly and well.

Mr Munshi has referred to my recent attempts to improve the joint family system and to eradicate the evils which prevent the growth and progress of individuals. Let me assure all of you that I have never caused neither would I permit necessary legislation to be undertaken, unless and until I felt that public opinion was sufficiently vocal and the people ready for it.

It is always my earnest endeavour to watch until the time is ripe. It is only then that legislation is enacted and enforced in order to help to free my people from the evils against which I have so long seen them struggling. If sometimes the results have not been commensurate with your expectations, it has not been for lack of good motives on my part.

Whatever the limitations to which I, as a human being like yourselves, am subject, I can assure you that every motive has been for the good of my people. I want you to judge me by the motives which guide me rather than by the results achieved. What I am always anxious for is thorough co-operation from my people. You, as graduates of this college and as the intelligentsia, can help me a great deal

by advising my Government from time to time of needs that arise and thus help us to accomplish much more than we have been able to do so far.

Once again I thank you all for your very kind and loving sentiments and wishes to-night, and before we depart let me add that I feel assured of your active and sincere help in all that I have yet to do for the good of my people and of future generations.

#### CLXXIX

Condensed Version of the Speech at the Jasdan Ceremony held at Navsari, 16th January 1936.

SIR PHEROZ SETHNA, LADIES AND GENTLEMEN,—I am suffering from a very bad cold and I fear that you will have some difficulty in hearing what I say this evening.

At the outset let me thank you for your warm welcome. I have been greatly touched by what has been said of me by several speakers. I have only done what I conceive to be my duty out of my love and regard for the happiness of my people.

The Parsi community, though numerically small, has played an important part in the history of India. By their wisdom, courage, sagacity and common sense, the Parsis have more than held their own and have become a worthy example to others. If the Parsis were lost to us, we should be very much the poorer.

Some of you have referred to-day to my previous visits to Navsari. I have the happiest recollections of those visits and they are vivid in my memory even now. I well remember my first visit here as a boy, for the impressions then formed are still in my mind.

There is much in common between the religion of the

I am assured that completion of this approach, which lies within British limits, is a matter only of a few weeks. The bridge itself is already available for foot passengers and light traffic, and as it is improbable that I shall be able to visit Navsari district again during the present cold weather, I have thought it proper to take this opportunity of performing the opening ceremony of the bridge.

Its utility will probably appeal more directly to those who live in the immediate vicinity, but in point of fact, this bridge is far more than an important link in the general system of communications in Baroda State. It must necessarily acquire an All-India standing by filling the sole gap in the vital roads between Bombay, Baroda and the north. It will thus render service to areas and peoples far beyond the confines of my State, and I trust it may also emphasise the urgent need for greater attention to communications as a whole.

As you know, I have never wavered in my belief that education is the first and foremost of our needs, but I would unhesitatingly place communications next in relative importance. For without them, education lacks channels for healthy expansion. Roads were the earliest form of communication known to mankind, and to the great majority they remain the most important. It is hardly too much to say that civilisation spread, until recently at all events, along the high roads of the world.

Over two thousand years ago, the Romans realised their value when they drove their highways, which endure to this day, through Gaul and ancient Britain. Great rulers have invariably been great road-builders, as contemporary writings show.

Indeed, I believe, we can justly claim that India set an

example to the world. In the edicts of Asoka, we find constant references not only to road-building and metalled roads but to the importance of providing rest-houses, wells and trees along such roads.

पथेसू कूपा च खानापिता ब्रह्माच रोपापिता परिभोगाय  
पसुमनुसानं.

— गिरनार शिलालेख अंक २.

The oldest Pali manuscripts show beyond any doubt that in Buddhist India there were great trunk-roads with metalled surfaces. In an exposition of the sixty-four arts, which has much to teach us even to-day, prominence is given to road-building and allied activities.

Few countries can better appreciate roads than India, which possesses at least two of the most famous highways in the world, the one an ancient caravan route to China over the Roof of the World, the other the more recent Grand Trunk Road in British times. In a sense, I suppose, we also possess the oldest highway in the world, for there is reason to believe that along the primitive tracks on the banks of the Indus, prehistoric man first made his way to the greater world beyond. To-day India, in common with other great countries, is still building roads and building them apace.

Communications of all kinds have developed greatly in my lifetime, and now wireless and aviation are opening up new vistas. In their turn they may have served to overshadow the importance of roads for a time or to cause anxiety to those charged with the prosperity of railways. But we have always returned to our roads and railways, the arteries along which life and prosperity flow. They are still, and will almost certainly remain the great agencies for good administration and for rural and industrial development.

And as an educative influence, they will continue to stimulate a desire for knowledge, for self-improvement and for higher standards of living.

History teaches that national awakening, development and prosperity have invariably coincided with intensive road-building. The proofs are abundant whether we turn to Rome or Napoleonic France or to the example provided to-day by any one of the five continents. On the other hand, history also shows that neglect of roads has led to retrogression in all other beneficent activities. Many of you will recall that road development, fundamental to human intercourse since the dawn of civilisation, was checked by the advent of railways. But the pace was only checked, never stopped. Road development soon came into its own again, and now that we have entered the motor age, there is progress such as the world has never known.

In India, with problems which have no parallel elsewhere, road building has often lagged behind other fruitful enterprises. Indeed I have sometimes felt that communications have been neglected through the insistent cry for education, whereas they are complementary and should march together. I will not, however, dwell upon what might have been. The determined effort which is being made throughout India to-day is in keeping with our desire and need to enter a field of almost unlimited perspective, a field for economic expansion which no other country to-day can claim with the possible exception of China. This desire and need have been emphasised by the trend of the times, and public welfare has demanded this renewed concentration upon roads and communications as a whole.

If India has her peculiar problems, it is undeniable that they exist in my State in an intensified form. So much so

indeed that in the early days of my regime it was necessary to place railways before roads in the urgent development of communications. The lack of road metal in most parts of Baroda State made the cost prohibitive at a time when finance was far from prosperous, and it remains a problem to-day. Also the sandy and scattered nature of the territory, with multiple jurisdiction intervening, add to the difficulties to be overcome in our road policy. But these difficulties will make our roads, once established, the more valuable, and the very fact of overcoming them sensibly and with foresight will add to our pride in achievement.

It is no secret, I believe, that I desire the railways and roads of Baroda to be complementary in their service to the people. If in the past, we devoted more attention to railways than to roads, it was for reasons which I have indicated and the validity of which has not been affected by the passing of years. But for the moment, though progress is only temporarily checked, we have reached a stage in our railway programme when it seems to be more practicable to consolidate and improve than to contemplate additions to the existing network.

Thus we are enabled to devote more attention to our road programme, and where it is not possible to establish complete roads, to the provision of bridges and culverts so as to minimise more effectively the isolation of villages and districts during the rains. I have no doubt that railways will ultimately benefit from this policy. It is indeed a sign of mutual benefits conferred that the railways themselves, by the transport facilities they offer, enable roads to be constructed much more cheaply and much more easily.

I think it well, however, to sound one warning note. It is useless to build roads, bridges and culverts unless they are



maintained in good condition. That is why we must proceed with caution, and why I would impress upon you the necessity of studying the provisions for the judicious maintenance of roads and allied works and for the provision of requisite finance as laid down in my road policy. It is for you who benefit from these roads to realise what they mean to you and your well-being. It is your duty to yourselves and to posterity to shoulder the new responsibilities which are attached to beneficial development projects, and to determine for yourselves that you will initiate and carry through further schemes. Of my sympathy and support in all such efforts, I need hardly assure you.

Now let me turn to the completion of the enterprise which has brought us together to-day. I am very happy to be in your midst once again, and I wish that Mr de Morsier could be with us for he took a great interest in this project and would have been proud to see its completion. I congratulate Mr Adalja and all those who have played a part, however humble, in the completion of this mark of progress, this pleasant milestone in the Gaekwar's Highway. Its strength and simplicity should be an inspiration to you as it is to me.

It has been represented to me that this important bridge, the completion of which coincides with the celebration of my Diamond Jubilee, should be so named as to form a perpetual reminder of such a happy and auspicious association. I warmly appreciate the honour which lies in that kindly thought, and I have approved the suggestion that it shall be named the Sayaji Diamond Jubilee Bridge. (श्री सयाजी हीरकीर्तव सेतु )

I now declare the bridge to be open and dedicate it to the service of my people.

At the Opening Ceremony of the Kîrtî Mandîr, Baroda, 24th February 1936

LADIES AND GENTLEMEN,—We meet to-day to open a noble edifice, not the least merit of which is its noble simplicity, and in so doing praise famous men and commend their example as a worthy inspiration to posterity. But the honour we seek to render will not be fulfilled unless we, and the generations to come, also study those qualities upon which lasting fame rests, and by our search for truth so model our lives that we may contribute towards the greatest ideal of all—the brotherhood of man, the Kingdom of Heaven upon Earth.

This Kîrtî Mandîr is intended, as a Hall of Remembrance, to commemorate the benefactors of my State, irrespective of their race, caste or creed. It will be a reminder to all of the story of its rulers and of the men who have planned and toiled in shaping its destinies, and a tribute thus to the most cherished qualities in humanity. Monuments crumble but the Truth is eternal, and the Fame which endures for ever is that which rests upon a ceaseless quest for Truth and religious harmony. Therefore I hold that we can pay no greater tribute to our famous men than that this Kîrtî Mandîr should be dedicated as a meeting place for men of all religions and creeds, where we may gather in amity and unity of purpose to seek Truth and apply it as best we may to the service of humanity.

We are living in an age when religion has become a by-word for discord, strife, and exploitation. Instead of bringing peace and harmony, solace and comfort, religion to-day is responsible for much unhappiness and intolerance. Sacred character and high principles forgotten, religion has been made a weapon in the struggle for political and economic

supremacy. It is impossible to avoid the reproach that the divergence between precept and practice is very marked.

The question naturally arises how best we can shield ourselves from the onslaught of materialism and from the evils of this divergence. Some dream of a universal religion based upon the fundamental doctrines in all religions. Some have sought the other extreme, ruthlessly trying to abolish the outward forms of religion, led by a spirit of negation which refuses to understand the past or think of the future. To them the present counts for everything. They forget that the past, present and future are but conventional phases set by man, whereas Time is one and indivisible, an attribute of the Infinite.

Irreligion connotes irresponsibility towards oneself and mankind, towards nature and everything. It is valueless and utterly barren. True religion, on the other hand, is the foundation of society and when that is shaken by contempt, the whole fabric becomes unstable.

In the domain of law, we find three laws constantly operating in the world, the State law, the Moral law and the Divine law, belonging, respectively, to polity, ethics and religion. If we shun religion we refuse to admit the operation of the Divine law or the Law of God. The State laws by their very nature, cover little ground and are limited in operation. How then shall we make men good and righteous, how shall we make our world habitable and our lives fruitful when the principles and practices of various religions are so divergent and confusing?

Some admit the existence of God, while others deny him. Some believe, like Cicero:

Whatever that be, which thinks, which understands, which wills, which acts, it is something celestial and divine and upon that account must necessarily be divine.

To them the

Soul on earth is an immortal guest,  
A spark which upwards tends by Nature's force,  
A stream that is directed from its parent's course;

while others will have nothing to do with things which their eyes do not see and their senses do not perceive. Some have faith in the transmigration of the soul, while others are unimpressed by such a doctrine. Some hold the Vedas to be the repository of all religious wisdom. Some will cite the Bible, the Koran or other holy books. Even within orthodox Hinduism itself the diversity of views has been emphasised ever since the days of the *Mahābhārata* which says:

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्नाः ।

नैकी मुनिः यस्य वचः प्रमाणम् ॥

(Reasoning is unsettled, the Shruties (श्रुति) are many, and there is not a single Rishi (ऋषि) whose opinion is authoritative.)

And in modern times, the study of comparative religion has disclosed the heterogeneous and wide divergence of doctrines, which warns us from admitting them to be universally valid and applicable, whatever the underlying unity in essential principles.

When, however, we examine the moral side of all religions, we find much greater agreement. Wherever man may live and to whatever community he may belong, his needs are almost the same. In order that he may obtain the necessities of life and live in amity with others, there must be in existence a code of laws to which all men will subscribe. And man's needs being much the same everywhere, the general framework of such laws will be the same. So it should not prove beyond our powers to determine the moral needs of the human race and reduce them to a

system. It will necessitate the separation of pure ethics and religion but I regard such an endeavour, ambitious though it may seem, as an imperative need and duty.

I do not propose to attempt to-day to define in detail an ethical system which might find universal acceptance. But in view of its importance I will endeavour to give a brief and non-controversial outline of such a system. In early days, a child is entirely dependent upon the affectionate care of its parents and family, and the attention of the society into which it is born. In those years it is incapable of making any return for the benefits it receives. Gradually its faculties develop and its mental horizon widens. The growing man is influenced by his environment, by the manifold aspects of life, by society and the state. He continues to receive benefits and commences to return them, fulfilling his duties to himself and his obligations to others. According to whether his faculties are developed rightly or wrongly, so does he become an asset or a liability to society. Ethics are concerned with the right and wrong in a man, and they show through reason and experience how the right may triumph.

Before right and wrong can be adequately separated, man must be properly analysed in the light of the tools he commands and the use he makes of them. From this standpoint it is clear that his three precious instruments are his mind, speech and actions. His body is responsible for all actions done through the ten *Indriyas* (इंद्रिय), the five organs of sense and the five organs of action. Through speech he gives vent to his feelings, and through his mind he thinks. Such is the sum total of his assets with which he enjoys infinite possibilities for good and evil.

The body is only a weak weapon in the sense that action has limited applicability. But as the repository of all our

assets, it is a sacred trust and it behoves us to keep it in a sound and healthy condition instead of treating it carelessly or spitefully, as is so often the case. Therefore, let the first principle of our system of Universal Ethics be the care of the body and its use to good purpose. Speech is a powerful instrument for pleasure or pain, good or ill. It can rouse human passions and control human actions. Reduced to writing, it can influence millions. Our second principle then is that speech should be pure and considerate.

The mind is the most powerful of all. It dominates the body and controls the organs of sense and action. If the control is weak, disaster may follow. If thoughts are bad there is seldom any harmony between mind, speech and action. But the man whose thought, speech and action are attuned, is known as a man of noble character, no matter what his sphere of life may be. It is only by control of the mind that a man can implement his infinite potentialities for doing good to others by speech and action. Therefore a pure and noble mind is the third principle of Universal Ethics. Well has this been emphasised by the saying that our conduct should be purified by noble thoughts.

There are four aspects of a man's life in which the instruments at his command have general applicability. In each of them he has power to violate laws or to uphold them, to do unlimited harm or unlimited good. As a social unit, he receives benefits of all kinds and thus incurs a debt to society. If for some reason he is unable to pay that debt in full, let him not show his ingratitude by injuring society. As a political unit, he receives protection through an organised government and its State laws, for himself and his property, so that he may carry on his daily avocation in peace and security. In return he is at least expected not to injure the

State. As an economic unit, whether in trade, industry or profession, a man is entirely dependent upon the goodwill and co-operation of others. In this field his conduct is mainly guided by moral laws which demand a frank and generous reciprocity on his part. Lastly, man belongs to some form of culture, whether primitive or advanced. His actions, speech and thoughts are regulated by traditions and laws peculiar to the country and people of his birth. To the uplift of that culture he can contribute his share and thus liquidate a portion of the debt he owes to it.

The question now arises Why should man obey laws, whether divine or human, State or private, ethical or religious, customary or traditional? This leads us to a very important aspect of Universal Ethics—the law of harmony. In every aspect of the universe we find the law of harmony at work, whether in the rising and setting of the sun or the birth and death of man. The reverse of harmony is discord, and the ultimate aim of all laws is to produce harmony and avoid discord. If natural laws are violated, man suffers and the results are immediately apparent. If State laws are violated, punishment follows. With ethical, religious and social laws, the results may be indirect or undisclosed for the time being, but the ultimate outcome is the same. Broken laws mean broken harmony, which is discord. All discord is unethical and unethical conduct is the greatest factor in unhappiness and kindred ills, whether for the individual or for society in general.

*The system of Universal Ethics also seeks to answer such questions as to how the body, speech and mind can be so regulated as to produce general harmony. We are thus led to consideration of ethical standards and the ethical ideals to which all actions, speech and thought should conform. These*

ideals were considered by the ancients, and the lessons they taught are in most respects applicable to the more complex life of to-day. The eight virtues—the *Atmagunas* (आत्मगुण) mentioned in the *Gautama Dharma Sutra* (गौतमधर्मसूत्र)—are admirable, but for the development of character nowadays they would seem to require provision for valour, determination, industry and trade.

This provision is indeed to be found in the *Gītā*, which is more comprehensive and more systematic. The virtues given therein may conveniently and logically be reduced in number to four:

- |                   |                                |
|-------------------|--------------------------------|
| 1. संयम           | or Self-control,               |
| 2. संस्कारप्रियता | or Self-development (Culture), |
| 3. धर्म           | or Duty,                       |
| 4. विश्वबंधुत्व   | or Benevolence.                |

We have double sets of duties to perform. In our individual and in our social life, some things we must do and others we must refrain from doing. Logically then there are four sets of duties and four broad virtues. Self-control and self-development will be the negative and positive virtues of individual life. Duty including justice, and benevolence including social service, will be the negative and positive virtues of social life. Self-control includes in its fold valour, firmness, purity and austerity. Self-development includes wisdom, dignity, industry, cleverness, *ahimsā* (अहिंसा), truthfulness and culture. Duty and justice include equity and respect for the rights of others. Benevolence and social service are identical and imply all forms of philanthropy.

Such are the standards to which every individual should conform in the application of his three faculties. If he does conform to them he will be able to produce the desired



harmony in so far as his own life is concerned. Those few ideals cover all the qualities of an individual and all the ethical principles enunciated in all religions and in every age. He alone is deemed to have attained perfection whose thoughts, words and actions are in perfect accord with the great laws of harmony enunciated in this system of Universal Ethics, regardless of caste, creed, community, religion or profession.

This Kîrti Mandir is intended to inspire posterity to the study and practice of the virtues and to commemorate those who have so practised them as to honour my State and honour themselves. Let my final exhortation to you be to cultivate virtuous qualities and to bear always in mind the old Sanskrit adage:

शरीरस्य गुणानां च दूरमत्यन्तमन्तरम् ।

शरीरं क्षणविध्वंसि कल्पान्तस्थायिनी गुणाः ॥

(Great is the distance between the person and his qualities: the first is destroyed in a moment, while the second abides until the end of the cycles.)

I congratulate and thank all those who have contributed to this magnificent edifice, whether in its conception or in its completion. They have every reason to share my pride to-day in declaring the Kîrti Mandir to be open. I dedicate it to the remembrance of famous men and to the quest for harmony in religion whereby lasting peace in the brotherhood of man may be achieved.

At Baroda, 27th February 1936.

LADIES AND GENTLEMEN,—The first of these short series of discourses was devoted to the evolution of Hinduism. In the second, delivered on the occasion of the opening ceremony of the Kīrti Mandir, we passed from Hinduism to a brief survey of religion as a whole, concluding with an outline of a system of Universal Ethics by which harmony might be achieved in private and public relationships and thereby contribute to the cause of peace and the brotherhood of man.

To-night, I propose to speak further upon both religion and ethics, and from the standpoint of the practical man of modern times. I shall endeavour to indicate what I believe to be their true bearing upon the problems of the world as a whole and those of India in particular. In the use of the word “practical”, it is not to be inferred that I am thinking of the man who subjects every thought, motive and action, to severe rationalistic tests. I am thinking more of the average man who is the backbone of every race and religion, the man upon whose appreciation of human values and virtues civilisation really rests.

A hundred years ago, the general cry was for toleration in religion and religious beliefs. Whatever may have been the justification then—and we still need toleration to-day—it would have been far better for the present generation had that cry been for co-operation in religion. Toleration without understanding is a blind alley whereas of co-operation understanding is born. Understanding means broad-mindedness, and of that our world is sorely in need. It is no new sentiment, for an ancient Sanskrit adage commends the

broad-minded man of catholic outlook who considers the whole world to be his family:

“उदारचरितानां तु वसुधैव कुटुम्बकम् ।”

The same sentiment is fundamental in the teachings of Christ, “Love thy neighbour as thyself”.

In this third discourse then, I do not propose to invite you to follow me into the realms of abstract philosophy or historical review, interesting though they are. It is my desire rather to place before you certain mature reflections founded upon study, travel and observation for many years and upon the opportunities I have sought and enjoyed of discussing with men of many races and religions what I believe to be a vital question: “Can we find in religion that guidance in the conduct of our personal lives and public affairs, which will enable us to solve pressing problems and to leave the world better than we found it?” I am convinced that we can.

It is abundantly clear that in a world distraught with complex problems, men are turning more and more to religion to see if it does not offer a solution of their personal problems and of the national and international problems which so sorely trouble mankind. This trend is one of the most significant and most welcome in my life. It may be that the agnosticism which appears to prevail temporarily is far from unhealthy, and the signs are that the future will bring a religious renaissance.

Mankind has a natural predisposition to religion, and men and women are asking to-day why religion is failing them, why its great potential influence is ineffective? Surely there is something fundamentally wrong, they say, when in Russia there has been a concentrated effort to stamp out every vestige of the great religions. They point to Ireland

where bitterness between Catholics and Protestants underlies every issue, to Germany with its cruel anti-Semitic policy, to America where religious restlessness takes many and sometimes strange forms. Even in our own Homeland, the birthplace of great religions, we find strife in one place between Hindu and Muslim, in another between Muslim and Sikh, and in a third between Hindu and Hindu. This narrowness and prejudice is inevitably reflected in national relationships, and the evils thereof are painfully apparent in world politics.

The magnitude of the problem was recently put in a very simple form by Mr Baldwin, Prime Minister of Great Britain. He thought it a tragedy that 2000 years after Christ preached the brotherhood of man, the nations should be arming again and preparing for war. It is a tragedy indeed, but I think that Mr Baldwin also gave us the key to a solution. Have we not forgotten the simple creed which Christ preached? Have we not also forgotten that the same creed is fundamentally in the teachings of Shri Krishna, the Buddha, Zoroaster, Mahomet, Confucius, Moses, every great interpreter of the Eternal Truth?

Their teachings were based on eternal *Dharma*, on universality as well as homeliness, on sincerity as well as kindness, on realism as well as idealism. Those teachings are as true and as applicable to-day as they were long centuries ago. Where we have gone wrong is in forgetfulness. Where we err to-day is in our failure to apply to modern conditions, a code of living truths which is as old as Time.

Corruption, superstition and decadence have obscured the truth. Complacent in our shortcomings, lethargic in our efforts to overcome them, we are helping to lay the foundations of irreligion, materialism and intellectual anarchy for

posterity and to perpetuate an intolerance and narrow vision which must cripple all efforts for spiritual and material uplift. We stand sadly in need of a re-orientation of ideas, a sane and serene faith and a breadth of outlook which will embrace mankind. Wisely did Kabir, preaching the brotherhood of mankind 500 years ago, urge upon his disciples: "Be friends with all and mix with all" (सबसे मिलिये सबसे मिलिये) for immortality awaits him "who considers all creatures on earth as his own self".

We must break through the shell of tradition and orthodoxy, return to our earlier and purer faith, adapt the spirit to modern needs. Religion is dynamic, not static, a developing process, not a finished product or a fixed system. We can aptly apply to it the famous saying of Edmund Burke: "Nothing in Progression can rest on its original plan. We might as well think of rocking a grown man in the cradle of an infant."

Let the spirit have free play, and the organism adapt itself to the new environment. Pruning is part of the process, and we must see clearly and fearlessly where the organism shows atrophy and decay. One of our greatest difficulties in India to-day is the obstinate defence of Hinduism against reform and the refusal to purge it. All our efforts are hampered by our adherence to ancient beliefs and rituals which are the product of climatic and local conditions. Whatever their justification was in the past, it no longer exists.

Though the broad principles laid down by the major religions of the world are true for all times and all countries, it is merely idle to consider that the scriptures of olden days are the beginning and end of wisdom. Obviously they cannot give us satisfactory guidance, or even any guidance at all, in respect of some of our most pressing problems, which

had no true parallel in those times. The *Gita*, for example, gives no adequate place to women, whose education and emancipation is an outstanding task in modern India. And I cannot believe that if Shri Krishna were among us now he would tolerate the rigidity of a caste system which sentences millions of our fellow men to a life of misery, subjection and degradation. Caste is contrary to the laws of nature and of economy, whereas elementary justice in these days demands an equal opportunity for all. Nor would Shri Krishna tolerate a conception of charity which refuses relief to suffering animals or devotes money to the upkeep of able bodied Sannyasis (सन्यासी) when it could be so much better devoted to the care of under-nourished children or the relief of working women before and after childbirth.

I do not for one moment forget or seek to belittle the great unorganised network of charity among our own peoples, but I would gladly see different outlets. I hold that true religion demands the care and consolation of the unfortunate and afflicted and a life of probity and good-will towards all men. In India we sorely need team spirit, the power to unite men in a common cause. Caste has divided us whereas we need to foster the corporate and co-operative spirit and to ensure that the new industrialism does not foster a selfish individualism as it has too often done in the West. Surely it is not impossible for us to develop team spirit and eliminate the narrowness of caste by subordinating it to the larger loyalty and national well-being, and that in its turn to the good of humanity. Surely there is not one among us who cannot subscribe to the simple Parsi tenets "He is happy who makes others happy", and "Virtue is its own reward and inharmony with Nature's law (or vice) its own punishment."

Clearly it is in social service of many kinds, in the practice of true religion, that we find common ground for Hindu and Muslim, Parsi and Christian. For in a common ideal and purpose, wounds will be healed and differences forgotten. For all of this you have the authority and example of India's greatest teacher and of her greatest ruler—the one a Chakravarti of a spiritual Empire, the other of a material one which yet embodied great spiritual ideals. Buddha and Ashoka have humanised religion. Both teach that to do good, to put away evil, to cleanse the mind and heart, is the Eternal Law. Both say that to honour parents and teachers, to protect wife and child, to care for the poor and sick, is true piety. Both maintain that religion is for all, lying not in secret truths and muttered *mantras* (मंत्र), but in the sane teaching of the Middle Path, selfless service for the good of mankind.

Fifty years ago, one who knew and loved India, said that Hinduism was “a troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention”. There is less credulity to-day, and some are in danger of losing faith of any kind. But there is still much that is grotesque, and to-day we ought to seek fundamental truths that have nobly stood the test of time and bring constructive criticism to bear upon those practices and beliefs which have been exaggerated by the credulity of the masses or exploited by the ambition and greed of the priesthood. That India is finding a new soul is clear. She is determined to claim her rightful place among the nations, but before her efforts can come to fruition she must find herself and get rid of her shackles.

Of the disabilities which retard our progress I think that the persistence of idolatry is most to be deplored. Idolatry leads to disrespect for God and to failure to appreciate that

idols themselves are merely symbols, a lower form of worship for the ignorant (प्रतिमा स्वल्पबुद्धीनां देवः ।). They must be regarded only as a stepping-stone to higher things, to realisation of the Absolute Self—the identity of the Brahman and the *Atman* (जीवी ब्रह्मैव नापरः ।). That cannot but inspire us to active service for the benefit of mankind.

On such a foundation alone can a true and worthy humanity be built, with the worshipper reflecting his God in the conduct of his life and his relations with his fellow beings, playing his part in the construction of a new society and a better world, believing the world to be the stage for a divine drama, the conquest of evil by good, of light by darkness. Such is the spirit which animates the social service of the Parsis, Christians and Jews and it can well be commended not only to India but to a world which is groping for a new sense of values.

It is not to the search for a new religion that I urge you to turn your thoughts and activities, but to a reassessment of human values and the discovery of an impetus and inspiration to unselfish and moral living, to energy and to zeal. If religion is to be an incentive and an inspiration, we need redefinition and restatement. Can we not recall and reincarnate the old Indian ideal of the Empire of Righteousness and Truth? Cannot we recapture the spirit of the four *Ashrams* (आश्रम) and the *Nishkāma Karma* (निष्काम कर्म) and apply it to the industrial age? We sorely need that spirit in our search for religious and ethical truth, for truth is truth wherever we find it, and we need a scientific spirit in religion as well as a religious spirit in science. Let us seek truth wherever it may be found, in Athens or Jerusalem, in Benares or Mecca, in the literature, language and thought of all countries.



All religions are the common wealth and common property of mankind. Freely and frankly we should seek inspiration from all of them. In their original form, there is very little difference between the teachings of Krishna, Christ or Buddha, and their great moral truths, in their original simplicity, are as applicable to-day as they were hundreds of years ago. Where we do tend to go astray is in our adherence to the practices which grew round those teachings in later days. The truths themselves are universal and ageless, timely and timeless, but we must fit them into the world of to-day. The world needs them but we cannot remain slaves of ancient rituals and corrupt practices. The order is passing, values are changing, horizons are enlarging. As India enters the full and complex life of to-day she needs a new statement of social and individual ethics.

What seems to me to be the essentials of the modern man's religion are humanism, equanimity, moderation, service and morality. They are all inherent in the love of God and love of man, the two great fundamentals of the simple creed and code of living which the saints of our own faith and the great prophets of other religions, taught and exemplified. There is no reason why it should not still be a simple faith, untrammelled by prejudice and corruption, wise and powerful in truth. Let it be open and not secret, active and not passive, human and not inhuman, and a re-born and reinvigorated India will again be the light to many nations as she was in the past.

Let us turn then to the study of all religions, taking the best from each, attaching equal importance to their great moral lessons. Thus can India and the world rediscover a lost balance. The Greeks left us an imperishable legacy in philosophy, in art and in politics, because they studied man

and made him the measure of all things. Our idealism must be rooted in the real facts of man's nature. Our religion and our social reforms must spring from a careful study of men, their motives and their feelings, their idiosyncracies as well as their sanity, their highest intuitions as well as the logical thinking.

Let us discover the goodness in men, their power to live nobly and to sacrifice themselves in great causes. Let us appeal to their latent patriotism and vague idealism so as to focus them upon the many tasks of village reconstruction, the amelioration of family life, social reorganisation and the building of fairer cities. Let us persuade them to abandon their fetishes regarding food and to eat that which is both pleasant to the taste and beneficial to the health. Let our aim, in general, be a more healthy, cheerful and vigorous mode of life. The Greek saying was that "Strength is incapable of effort, wealth is useless, eloquence is wasted, if health be wanting". The same moral truth lies in our Indian proverb, "Health is wealth". Our great and imperative task is to bring health back to India—health of mind, soul and body. I do not underestimate the difficulties that lie in our path but they are difficulties that can be overcome if we realise the essential purity of all religions, study the great moral lessons of mankind and history, model our lives and actions upon them. Then will India and the world find peace again in universal ethics and true religion, the wide vision of the love of God and the brotherhood of man.

In conclusion, I urge each one of you to endeavour in precept and practice to contribute to the solution of our problems, for I am convinced that the cumulative effect of world-wide goodwill and understanding would be irresistible. And as a companion thought for everyday life, I

commend to you a beautiful Sanskrit prayer compiled from the *Rig Veda* Five thousand years have not served to dim its beauty or alter its truth

May He who is One without second,  
who is beyond all distinction of colour, caste and creed,  
who knowing all our needs meets them with His manifold powers,  
may He who is in the beginning, in the middle, and in the end,  
may He unite us in fellowship and understanding

#### CLXXXIII

At the Public Inaugural Meeting of World Fellowship of Faiths,  
Queen's Hall, London, 3rd July 1936

DAME ELIZABETH CADBURY, SIR FRANCIS YOUNGHUSBAND,  
MY LORDS, LADIES AND GENTLEMEN,—Three years have passed since I had the honour of delivering an inaugural address to you at the first Parliament of Religions in Chicago I am proud to have this further opportunity of associating myself with your noble labours to bring to the solution of many dire problems the universal truths which are fundamental in all religions Three anxious years ago we were drawn together by our belief that the practical application of such truths to the conduct of our personal lives and public affairs would make the world happier for ourselves and for our fellow-men

When to day we survey a sorely troubled world, riven by intolerance, prejudice and greed, with complex problems of such magnitude that they almost defy understanding, we may well be dismayed at the thought of the task to which we have set our hands Nevertheless, we may go forward with resolute hearts and high hopes We have with us leaders and exponents of every kind of religious belief, and we may be said to represent millions in every country who

think as we do—that in the brotherhood of man lies the salvation of the world.

If, as I am convinced, that belief exists, it behoves us to study where religion is failing to achieve its ultimate objective and to eliminate its faults, and so failing to harness and direct a tremendous potential force, the effect of which would be irresistible. For I doubt if anyone will care to deny that the cumulative effect of world-wide goodwill and understanding must be irresistible.

But if we are to succeed, we must be completely frank in our analysis of religion and its present-day shortcomings. It will not serve our cause to deny that the insular intolerance and prejudice, which we find so blameworthy in national and international relations to-day, have their counterpart in religious rivalry and prejudice. Nor can we deny that the gross materialism which we would replace with that innate spirituality of man which strikes at the root of all evil, is largely the outcome of religious apathy, ignorance or struggles for supremacy. And if that be true, we must accept our share of the blame for the unhappy condition of the world in which we live.

Our primary need is to return to simpler beliefs, common to all religions, and to base on them a fellowship of faiths wherein there is not only toleration, for that is insufficient, but co-operation for the good of humanity. It is not to a new religion that mankind should be urged to turn, but to consideration of the fundamental beliefs which are common to all religions and to their evaluation in the light of modern needs and conditions and in accordance with the great truths of science.

After all, this conception of a fellowship of faiths cannot be regarded as a new one. Bana, in his *Harshacarita*, tells us

how the great Hindu King Harsha presided over a religious conference consisting of men of all creeds and of no creeds, where fruitful and friendly discussions of fundamental religious problems were held. In the sacred scriptures of India, we find the different religions compared to different rivers flowing to the same sea, and being coloured by the soil of the countries through which they pass. In the *Upanishads* they are likened to parallel streams of rain water flowing down the sides of a hill, or to different vessels fashioned from the same clay.

In the *Mahābhārata* we read of a universal religion and the specific religions. The universal religion is defined as faith in a truly moral life, universal friendship, charity and goodwill, and in ancient times Hindu monarchs encouraged the observance of the principles of this universal religion among the adherents of different faiths in their kingdoms. The famous King Asoka had the principles of this religion inscribed in popular language in rock edicts and on pillars throughout the length and breadth of his vast empire, while religious ministers were appointed to impart such principles and to encourage their observance.

The long and peaceful reign of Asoka, whose work for the uplift of humanity is almost unequalled in the annals of Indian history, is a glorious and abiding testimony to the security in peace and goodwill which can be secured by moral and religious uplift without resort to force and fear. What a pity that this magnificent example was not followed through the many changes of later centuries. Yet the writing is still there for those who care to read. I would that in India, the land of many religions and superstitions, my countrymen devoted more attention to the great truths preached by Asoka and work with sympathetic under-

standing for the well-being of society. If they did so, I am sure that the majority of their trials and tribulations would soon disappear.

The creed which Asoka accepted and preached so fruitfully is fundamental in all religions and all moral philosophy, and it is true of all ages. Among the truly enlightened, religion has always implied fellowship of faiths and fellowship of mankind. The Buddhist preaches universal friendship and universal compassion, and where Hinduism says "A wise man looks upon others as himself", Christianity preaches "Love thy neighbour as thyself". It is only the bigoted adherent of a particular faith who emphasises the narrow meaning of religious union as restricted to members of that same faith.

Unhappily, those earlier and simpler truths have become obscured by rites and rituals, and too often we find ourselves slaves to shibboleths and outworn ceremonies. Though we deplore the development, it is at least understandable. In earlier times, religion, with all its rites and rituals, served to unite people in different groups on the basis of the faiths they possessed. The import of any religion, the rites and rituals, changed as the religions migrated from one country to another, according to the genius and temperament of the different races among whom such religions found shelter. They changed also in accordance with political, social and economic developments and with variations in world conditions. In short, religion, like every other phase of life, is subject to environment and to the laws of nature.

Christianity as taught by Jesus in Palestine is different from Apostolic Christianity, and that again is very different from the Christianity as practised in Catholic and Protestant countries to-day. Buddhism as preached by Buddha under-

went manifold changes as it spread in India among adherents of the Vedic faith and through Central Asia and the Far East.

It remains, however, that we can still distinguish a variable and an invariable part in religion. The variable part consists mainly of creeds, rites and rituals which have changed and are still changing according to racial genius and temperament, and to psychological and other requirements. The invariable part consists in the function of religion in uniting the adherents of all faiths in ties of fellowship and friendship and in common acceptance of those fundamental truths which are universal and ageless and transcend the confines of the narrow nationalism and international selfishness which are the bane of modern times.

Let us base our labours, then, upon the simple moral tenets common to all religions and make them a common ideal in our dealings between man and man, between nation and nation. Let those tenets enter into the daily lives of our children as essentials of their earliest education. The child of to-day is the citizen of to-morrow, and it is in childhood that character can best be moulded. As true enlightenment and sympathetic understanding spread, so will our troubles diminish and disappear. The old order is passing and values are changing apace, but whatever comes to pass, there is no problem, personal or international, which cannot but benefit from consideration in the light of the fundamental truths on which all religions are based. But our influence and our labour must not be of a passive nature, and we must not submit meekly to inevitable setbacks and disappointments. The brotherhood of nations is a righteous cause, and we must strive for its attainment, for a new world and a new society, with pride and with unremitting energy.

Looking back through the long years of my life, I cannot avoid the reflection that never before has there been the same compelling need for goodwill, understanding and co-operation in all our relationships. It is, indeed, rather a sad reflection upon the march of civilisation that, many centuries after the great prophets preached the fellowship of man, and only twenty years after the world war which brought sorrow and suffering to millions, nations should again be arming and our natural desire for peace and amity be obscured by tendencies which we all deplore. Nevertheless, I remain an optimist and a firm believer that good must ultimately triumph over evil. Let us take the best from all religions, and base on their fundamental truths a creed of selfless service to humanity. Whatever religion we profess, it does but colour our lives, whereas the fundamental truths which we share, irrespective of our country or religion, are those which mould the substance of our lives and relationships and will lead us to the attainment of our highest ideals.

Let us, then, continue to emphasise in theory and practice the supreme value of those fundamental truths as a great unifying force through a fellowship of nations and a fellowship of faiths. The difficulties are many and the way is long, but if the inherent goodwill and commonsense in man is brought to bear upon our problems the world will find peace again in the wider vision of God and the brotherhood of man. Civilisation to-day is blindly groping. Let us try to give it direction and restore its lost or wavering faith. It is a noble work to which we have set our hands and hearts. Let us go forward in the spirit of Abraham Lincoln: "With malice toward none; with charity for all; with firmness in the right as God gives us to see the right—let us strive on to finish the work we are in."



At Dr Collin Davies' lecture on "India and Queen Victoria", India House, London, 4th May 1937.

MY LORDS, LADIES AND GENTLEMEN,—We cannot help but admire the manner in which Dr Davies has treated his subject. He has marshalled his facts in a masterly manner and presented them to us easily and clearly. In certain expressions of opinion one may differ from him but that, however, is not a matter with which we are concerned this afternoon. We are all agreed that Dr Davies deserves the utmost thanks from all of us for an excellent lecture.

My personal contact with the British Royal Family dates back for nearly sixty-two years but the contact of my family is still older. That began with the visit of the Duke of Edinburgh to India, when one of my predecessors had the pleasure of meeting him in Bombay. I remember as a small boy hearing the story from various sources of how the Duke of Edinburgh was received in Bombay and of all the ceremonial that had to be gone through. It happened, however, before I came into existence.

My own first contact with the Royal Family was when the Prince of Wales visited Bombay in November 1875. I was only a boy but I still have vivid recollections of the brilliant spectacle and the scenes I witnessed there. I remember, for example, how the Prince of Wales disembarked from the steamer and made his way through a vast crowd of spectators. I remember too how he was met by the Viceroy and many high officials in their resplendent uniforms. Several Indian Princes dressed in their colourful clothes, turbans and jewels, were standing by the side of the Viceroy gazing at the spectacle and anxiously waiting to welcome

Victoria far more, I am sure, for the greatness of her character, her warm sympathy and for her devotion to duty, than for all the wealth and power she possessed. The last time I saw the Queen was in 1900 just before I sailed for India. She was then getting old but it came as a great shock when she died a little later and the whole Empire was plunged into mourning.

Dr Davies has covered the ground so thoroughly that I feel it hardly necessary for me to try and improve upon his treatment of a fascinating subject. He has given us a most interesting address and ample food for thought and on your behalf I thank Dr Davies for his splendid lecture. I would also like to thank the East India Association for the admirable manner in which they have arranged this representative gathering and for their invitation for me to preside.

#### CLXXXV

Address to His Majesty at the Reception at Buckingham Palace,  
11th May 1937.

It is my proud privilege on behalf of the Ruling Princes of India to say on this historic occasion what I know to be in the minds of every one of them. No one holds the British Crown and the Sovereign who wears it in greater reverence than we do and there is none readier to answer the call of the King Emperor in time of need.

May success attend the efforts of Your Majesty and Your Gracious Consort to bring happiness and contentment to the millions entrusted to your care!

At the opening of the Imperial Conference, St James's Palace, London, 14th May 1937.

PRIME MINISTER AND MEMBERS OF THE CONFERENCE,—It is my privilege to address the Imperial Conference on behalf of India, on this historic occasion when the Conference follows closely upon the Coronation of the Sovereign to whom the great communities here represented all acknowledge allegiance.

The splendid and moving ceremony of two days ago, the vast crowds gathered together in order and freedom at the centre of the British Commonwealth, the presence here to-day of men representing different communities in widely separated parts of the world—all remind us that the Crown remains as it has been for generations. It is still surrounded and sustained by the reverence and affections of millions: it is still the visible symbol of the Empire's unity and the centre of its loyalties.

We are confident that His present Majesty, with His Gracious Consort by his side, will show himself a worthy heir of the highest traditions of the British Monarchy; and as spokesman to-day of the Government, Princes, and Peoples of India, I tender to Their Majesties respectful greetings and our assurances of unswerving devotion and attachment.

The internal affairs of India are not before this Conference: but you will not expect that, speaking for India to-day, I should pass them over in silence. For sixty years I have been closely concerned with public affairs in my own State and outside it. During that long stretch of time I have striven to watch events and, what is more, to interpret them

Replying to Mr Baldwin's Toast of the British Commonwealth, Empire Day Dinner, Grosvenor House, 24th May 1937.

YOUR ROYAL HIGHNESS, MY LORD CHAIRMAN, PRIME MINISTERS, LORDS, LADIES AND GENTLEMEN,—It is an honour to be asked to answer the toast proposed to-night by Mr Baldwin. He has held for years the high office of Prime Minister of the United Kingdom. We all know that he is just relinquishing that office. It has been held in the past by many great men but by none I believe in whom the Empire has felt more undivided confidence. He takes with him from the conflicts of the House of Commons, the affection and esteem of the many millions who constitute the peoples of the British Commonwealth.

That Commonwealth is no mechanical aggregation of races; it is a living organism, changing and developing as does all life. At the heart of its being are the two moving principles of liberty and of order; and if it is to be true to itself those two principles will always govern the changes and development which are the unfolding of its innermost nature. Such changes are the necessary accompaniment of human development and the necessary condition of human happiness among the great peoples whom they directly touch. .

The happiness of the people—that is the test by which ultimately all forms of government, all constitutions come to be judged. Will posterity hereafter be able to point to the new Constitution of India, and say: "With all its complexities, with all the imperfections inherent in such a work of human minds, this was, on the whole, a successful attempt to promote human dignity, brotherhood and happiness in a vast population over a vast area of the earth's surface"?

Greece so in India, with her ancient traditions and civilisation, the underlying principles of the Commonwealth were known and practised many years ago, though the modern electoral system is new to us. And nowadays, a new and vigorous spirit is to be detected everywhere. I feel that if broad-minded statesmanship demonstrates that there is room for India and all that India stands for, within my conception of Commonwealth ideals, then only will the Commonwealth achieve its highest mission.

I have no doubt that with the consummation of the hopes I have expressed the Commonwealth will play an ever increasing part in achieving and maintaining peace in the world. It is not an uncommon suggestion that an eventual clash between Europe and Asia is inevitable. But with India as a free autonomous unit in the Commonwealth such a clash cannot occur and is indeed inconceivable. To my mind, it is only along these lines that future development can lie, if we are to be true to our ideals. Anyone who talks in this strain may be called an idealist but great Empires cannot be built up without idealism.

India as a contented member of the British Commonwealth will be an effective safeguard against any clash between East and West, and I am confident that statesmanship in England and India will work steadily to secure that contentment. If impatience is deemed to be injurious, the retarding of an inevitable development is likely to be more injurious. And above all, any undue or unnecessary check to an inevitable development would not be in accordance with the ideals of the great Commonwealth to the toast of which I have the honour to respond on behalf of India.

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This new Constitution is admittedly a welcome step towards our goal of a free and autonomous unit within the Commonwealth, though more rapid and extensive progress would have been preferred by my countrymen. So we may cherish the hope that India's political development will win from posterity a verdict to that effect. I am certain that those words may already be used concerning the great organisation of which India is a part—the British Commonwealth of Nations. It is that hope and that certainty which are the source of the deep pleasure I feel in responding to this toast.

#### CLXXXIX

At the East India Association's Reception to Indian Delegates to the Imperial Conference, Grosvenor House, 11th June 1937.

MR CHAIRMAN AND FRIENDS,—I came here without the least knowledge that I should be called upon to express my sentiments upon such an occasion. But the Chairman has referred to us in such an eloquent manner that I find it impossible either to refuse or to answer him adequately. It is not the first time that I have been the guest of this Association and I always recall their hospitality with gratitude.

In my opinion, the East India Association and similar organisations are doing a great work. It is good that people should mix socially as much as possible and try to understand each other's ways and manners, weaknesses and strengths. If they are studied impartially and with an open mind, I am sure that the respect of each for the other will be *much greater than is the case to-day*.

The East is said never to move, but the East is changing fast. We are imitating some of your best things and with the adoption of such manners and customs, I think it will be

much more easy to mix than it has been hitherto. In India, there is the question of caste, for example. Let me tell you that many of these old ideas are slowly but steadily disappearing. At my own table I have had people of the Depressed Classes invited to dinner, and men of all different castes, including Brahmins, come and share the fare. Years ago it would have been a revolution, but now people look upon it as an everyday thing, and a thing, moreover, which many of them think should come to pass.

Some years ago, I was invited by my Mohammedan friends to have dinner at a mosque. I went with several of my darbaris and other gentlemen, and none hesitated to go. We had a very hearty reception and enjoyed an excellent dinner and great hospitality. That shows that religion does not divide us as much as some people appear to think. The Mohammedan religion has certain principles which any intelligent man will adopt, and in the same way there are certain principles in Hinduism which others can adopt without the least hesitation. After all, the principles of ethics and love are common to humanity, and if those principles are properly interpreted and laid before people, many of the existing differences in feeling and sentiment will gradually dwindle away and bonds of friendship and close sympathy will grow.

The remainder of my speech I propose to leave for my friend Sir Zafrullah Khan. He has been a lawyer himself and as a practised speaker will know well how to express the sentiments befitting this occasion. May I thank you for the kindness of the reception and the hospitality that you have given to us.



At the Garden Party given in his honour by the Baroda Municipality, at Baroda, 15th December 1937.

MR PRESIDENT, MEMBERS OF THE CITY MUNICIPALITY, LADIES AND GENTLEMEN,—I am glad to have this opportunity of meeting you all here this evening. When I accepted your kind invitation, I had no intention of making a speech, but after hearing what your President has to say on the progress of municipal activities and your aspirations, I am tempted to say a few words.

It is indeed most gratifying to know that the City Municipality is making slow but steady progress. Nevertheless it must be admitted that we are lagging far behind other nations. Progress depends upon the political, social and economic conditions of the day and there is and can be no end to it. You would indeed be surprised if you could see what is being achieved in the outside world. That a lively curiosity in this respect has arisen in Baroda, is a matter for great satisfaction and I suggest as a necessary complement, determination, patience and a steady eye to the future.

A healthy mind in a healthy body; that is a proverb well known to you all. Health depends mainly upon sanitation and in its turn, sanitation depends mainly upon doing your duty to yourself and to your neighbours. At all times you should have every consideration for others and not allow your outlook to be warped by petty-minded narrowness. Seek to make your surroundings clean and beautiful and you will help to create a healthy life for yourself and those around you.

As I have already remarked, what you have done so far is but a tithe of what is being done elsewhere. Education

and perseverance are two remedies which will remove most municipal ills. Cultivate them sedulously and, in the fulness of time, the results will redound to your honour and glory. The world is changing rapidly and we are apt to imitate everything new. But you must avoid slavish imitation. Consult your own heart, study your own surroundings, see what is good and what is bad for you, rejecting the latter and retaining only the best. Such study should be the great determining factor in the adoption of new methods or new equipment.

but very much more fruitful, to offer proper and efficient co-operation in carrying on a government for the good of the people.

I congratulate you on having this magnificent building as your headquarters. I doubt if any municipality in India has one more imposing and I trust that it may constantly stimulate you to imposing efforts and achievements. I congratulate you also upon the progress you have so far achieved in civic welfare and I trust that the economic welfare of my people will increase in no less measure.

#### CXCI

At the Diamond Jubilee Celebrations of the Shree Jayasinhrao Library, Baroda, 16th December 1937.

LADIES AND GENTLEMEN,—I had no intention of speaking on this occasion, but the address of our learned lecturer, describing in such interesting fashion the libraries of the world, tempts me to say a few words.

What I see here to-day vividly recalls to my mind memories of long years ago. I remember well the site and scenes of the day this library was founded. The neighbourhood was then overcrowded with narrow, dark and dirty lanes, wretched, uninviting shops, miserable houses, tenements and temples, unhealthy and tiresome for the pedestrian. What a delightful transformation we find to-day! Our city now looks charming with its broad and well-lit streets lined with trees. Stately buildings depict different schools of architecture and, together with the amenities of modern civic life which we now enjoy, the whole scene has not only changed but in many respects has indeed become charming.

Turning to the learned lecture of Father Heras, I doubt if I can usefully add anything to what he has told us. As regards his flattering references to what I have been able to do, I make no claim to have been more than partly successful in my efforts to promote the welfare of my people. We do not all get equal opportunities in life, nor do we get sufficient scope or encouragement for what we wish to do. I have done the best I could within my limitations and I am happy to say that I have been able to provide a network of libraries for my people, bringing about a healthy change in their outlook, culture and general knowledge.

Father Heras has given us an excellent description of the large and varied collections of books and manuscripts stored at different times by different nations. From these collections has flown the stream of knowledge which has given light and happiness to mankind. It is a matter of great regret that in Spain, from which, I think, our able lecturer comes, these ancient monuments are threatened with complete destruction owing to political troubles. Let us hope that these difficulties will soon pass, that peace will not long be delayed and that Spain's ancient culture and civilisation will be preserved.

India's culture illumined the world of the ancients. But during the interim period of ignorance and darkness, India has not been able to maintain her link with the past or to plan adequately for the future. If we wish to keep pace with a world which advances daily, it is essential that we should acquire more and more knowledge and spread it far and wide.

We cannot adequately measure our progress unless we come into contact with other people and try to make ourselves conversant with their achievements. For this purpose

we must visit countries far and near, for thus and only thus can we widen our knowledge, estimate where we stand and determine what path we should follow. By reading and by study, you can of course obtain much practical knowledge, useful in your daily occupations. Naturally all reforms cannot be good for us, and some may be impracticable, but by studying the really good customs and methods of others, by adopting and moulding them to our needs, we shall certainly improve our lot.

We all know something of the vicissitudes through which our country has passed, and of the defects that have retarded our progress and stunted our growth as a nation. Appalling ignorance and unnatural class divisions are, in my opinion, the main reasons for our backwardness. What a shocking percentage of illiteracy we have among our 35 crores of people! The very thought of it is sufficient to make us shudder and feel ashamed. Therefore our primary and foremost want is education and spread of knowledge. With that object, I have opened many schools and libraries and I urge you to take full advantage of them.

If you are really anxious to progress you must work hard and strive for it. Study well the methods of Western races and apply the knowledge thus gained to your everyday life and to the many religious and political problems that await solution. I urge you to give up, once and for all, faulty notions and dogmas in religious matters, and also the vices and defects which are the products of subordination and want of scope and freedom. Do not hesitate to introduce reforms which will give you refinement and health. It is hardly necessary for me to say that the happiness and prosperity of the individual or of society in general depend upon these things. By generosity of heart.

fusion of knowledge, you will come to realise that we are all the children of one God. **Only** when you fully understand that truth, can you render full service to humanity. Keeping that aim always in sight, do your duty according to your light. Each one of you possesses strength, but real strength lies in unity. Acquire that real and noble strength and work in harmony and conjunction with others, and you cannot but do good to yourself and to society, while progress will proceed unchecked.

In order to secure that strength in unity, you must abandon mutual conflicts and petty squabbles, which are the products of distrust, class divisions, selfishness and similar vices. Do not treat one particular class as untouchables. They have enough worries without that and you must try to reduce their suffering and enhance their happiness. Forget all differences of race and religion, caste and creed. Whether Hindu, Muslim or Christian, for our salvation, you must all unite under one banner as one nation.

The name of my late son, Prince Jayasinhrao, has long been associated with this library. After he had completed his education at Harrow, I sent him to Harvard in the United States, so that he might learn that in work lies our honour. He thus received excellent higher education, the education that I myself longed to have but could not get through circumstances well known to you. But I tried to give to my sons what was denied to me. I sent them to colleges in different countries in the hope that they would use their *acquired knowledge to further the happiness of my people*. I must admit that I did not completely realise my object.

As for myself, though I had no opportunity to receive a university education, I devoutly and zealously utilised all

we must visit countries far and near, for thus and only thus can we widen our knowledge, estimate where we stand and determine what path we should follow. By reading and by study, you can of course obtain much practical knowledge, useful in your daily occupations. Naturally all reforms cannot be good for us, and some may be impracticable, but by studying the really good customs and methods of others, by adopting and moulding them to our needs, we shall certainly improve our lot.

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As for myself, though I had no opportunity to receive a university education, I devoutly and zealously utilised all



the available resources at my command in acquiring such knowledge as I could from reading good and useful books. I have studied them, and have endeavoured to apply my knowledge to everyday problems, trying to serve my people and secure their happiness. Though I have not succeeded in achieving all my desires and ambitions, I have done my best. Ladies and gentlemen, I look upon you as my children and it is my desire that you should have education and acquire knowledge. Thereby you will make headway towards the fulfilment of your cherished hopes and thus achieve happiness. Such has been my own aim in all directions. I have never lost hope as the result of failures, though often they have brought unhappiness. We learn by experience and every failure brings experience and enlightenment.

I know that many of you go to Europe and other foreign lands but how many of you derive proper benefit from your travels? I sometimes think that you hardly see the good things there and I am afraid that sometimes you also bring back with you the less desirable habits. Furthermore, if you receive higher education and are attracted by diplomas, degrees and other labels only as a means to government service, then that higher education is being wasted. You must cultivate your intellect and strength of character, and actively promote the arts and industries of your country. We are laggard in that respect, and economic difficulties are partly responsible. But knowledge alone will not help us much unless we give up faulty habits and servile mentality, and boldly eradicate those social evils which have been such a hindrance to our progress. Cultivate practical wisdom with the aid of knowledge, to serve both the individual and society. You will find our Vedas urging: "Give away that food (knowledge) and satisfy hunger (ignorance)." You can

raise society and our land to a high level of culture and progress if you place proper education and knowledge at the disposal of the poor and ignorant, increasing thus their chances of happiness and self-support.

## CXCII

Replying to addresses at Calcutta Sanskrit College when the title of "Bhupati Chakravarty" was conferred upon His Highness, Calcutta, 23rd December 1937.

DR DAS GUPTA, LEARNED PANDITS AND PROFESSORS,—I am most grateful for the kindness of your addresses, and I trust you will not regard the brevity of my reply as a measure of my gratitude. I am glad too that you spoke in Sanskrit for we should obviously try to foster the use of our own language among our people in order to stimulate progress and increase their knowledge of our history, traditions and beliefs. But as we are insufficiently educated in that respect, I must perforce speak in English, the language which has done so much for us though it is foreign. For it has made us alive to our past history, told us wherein our shortcomings lie and indicated a suitable line of future progress.

Above all, the English language has been an elevating influence in our lives, raising our standards and broadening our outlook. In this uplift India finds the greatest problem that she has to deal with. Religion may be good in itself but it is clear that unless you study it scientifically and unless you rationalise your institutions, future prospects are very poor indeed. Furthermore, it is necessary to realise that religion can never depend on the isolated efforts of a few individuals, whatever their devotion. Ultimately it must depend upon the people as a whole and the vast majority

of them have not been educated in true knowledge of their faith.

Professors should try to teach their pupils not only their past history and traditions but also what the drawbacks are and where they should rationalise. I have travelled throughout Europe, America and Africa and have hardly found a country in which the vast majority of the inhabitants go without elementary knowledge of their religion. The only outstanding exception seems to be India. In olden days it was possible to impart religious education to hundreds of people through their teachers. But nowadays men, women and children know little or nothing of even the main principles of religion.

It is your duty, a sacred duty, to impart the elementary principles of religion to your pupils in a clear and simple manner so that it may not be beyond their comprehension. If you render that service you will find that you have done something to ameliorate the condition of society and of the country. If you fail to render that service, then, no matter what knowledge you may have or what books you may write, your best efforts and intentions will fall short of the mark.

I sincerely hope that you will try to impart valuable knowledge to the people so that they may derive the greatest benefit, whether morally, financially or industrially, and that they and you may rise in the world. Try to reduce your skill and knowledge to what is rational and practicable and impart the outcome to others.

Truth must prevail in the long run and it will surely bring happiness to yourselves and those around you. I have myself tried to improve the condition of my people and, as far as lies in my power, to bring them happiness and prosperity.

Education has been the rock on which I have sought to build, and there could be no greater happiness or reward for me than to know that such efforts have brought them material benefits. And now in conclusion, let me thank you again for the most cordial welcome you have extended to me and for the kind things you have said in your addresses.

### CXCIII

Replying to an Address of Welcome from The Bengal Buddhist Association at the Buddhist Vihara in Bowbazar, Calcutta, 30th December 1937.

PROFESSOR BARUA, MEMBERS OF THE BENGAL BUDDHIST ASSOCIATION AND FRIENDS,—I am very pleased to be able to visit this institution and I thank you for the kind welcome you have given me. I take a keen personal interest in Buddhism which has done so much for the removal of pain from the world and for the deliverance of mankind.

Religion, like most other things in the world, changes and must change according to circumstances, adapting itself to new surroundings. A religion or an institution which does not or cannot change is destined to gradual extinction and ultimate death. Religion is for man and not man for religion. If a religion does not elevate men, does not serve the high purposes for which it is intended to function, it is better to abandon rather than to follow that religion. Better indeed, I would say, to give it up and make a new one which more fitly serves the needs of humanity and which, bereft of rituals and useless formalities, is more suited to modern conditions.

The rich, the cultured and the learned are few in number. Nevertheless, we must find means of imparting moral instruction to the masses in order that they may be educated and elevated. The differences among the various religious

Replying to an Address of Welcome from the Sahitya Sabha, Lansdowne Hall, Cooch Behar, 4th January 1938

KHAN SAHEB AMARNIT ULLAH AHMED, LADIES AND GENTLEMEN,—It gives me great pleasure to be here this evening as your Sabha is doing very useful work in bringing to light old manuscripts. It is a matter for gratification to know that some of them were written by the illustrious rulers of this place in olden days. In ancient times, though education was not as widespread as it is to day, you will see that it was not confined to the middle classes, but reached the higher strata of society. You have before you the instances provided by your own former rulers, and Indian history abounds in such examples. If more be required, I need quote only one, the famous Shri Harsha.

In these days of democracy, we have to see that knowledge does not remain the perquisite of one class or group of classes, but reaches all. In short, knowledge must descend and be widely spread among the masses. We must not forget that even if a small fraction of our society remains ignorant or uneducated, the more advanced classes will suffer thereby and the progress of the nation as a whole will be retarded.

Our aim must be to explore knowledge and make it available to one and all, for the amelioration of our country and in the best interests of the masses. Judged from that viewpoint, it is clear to me that your organisation is doing important work and I feel it a great pleasure and honour that my name should be associated with your labours. I thank you for the cordial welcome you have given me this evening and I shall look forward to seeing more of your work when next I visit Cooch Behar.

Laying the foundation stone of His Highness the Maharaja Gackwar of Baroda's X-ray Ward at the Jitendra Narayan Hospital, Cooch Behar, 5th January 1938.

YOUR HIGHNESSES, VICE-PRESIDENT OF THE COOCH BEHAR COUNCIL, LADIES AND GENTLEMEN,—It is a great pleasure for me to be able to be here to-day and to declare this foundation stone to be well and truly laid.

The State has to perform multifarious duties and of those duties, medical relief may claim to be the most important. Unless proper care is taken of health, it is impossible to raise good citizens, mentally and physically fit. I have been looking into your administrative methods in this respect and I am very impressed with your up-to-date organisation. Previous rulers have played their part well and Her Highness the present Maharani Sahib has contributed considerably to the maintenance of progress. I am sure that your Maharaja, my grandson, will stimulate developments in all directions.

Science progresses every day and it is but natural that the Medical Department should claim a lion's share of the State Revenue. It has been my own experience that whatever has been done in the past or is proposed for the future, soon proves to be inadequate and naturally people clamour for more. How to solve such problems as they arise must lie with future administrations, but of one fact I am certain: any State can progress but little without the co-operation of its peoples.

I am very glad to see that your hospital is provided with the most modern appliances and it is gratifying to know that Her Highness the Maharani Sahib gave a considerable amount of her private money for its construction and equip-

standing has been born of them and without understanding there can be little progress to mutual liking and respect.

Understanding, liking and respect are sorely lacking in the world to-day. The result is that selfishness and narrowness have entered into the souls of individuals and nations and instead of general endeavour being for the greatest good and happiness of the greatest number, it has become a struggle for power regardless of suffering. India has suffered and suffers still from this lack of mutual respect, toleration and understanding. Caste and religion remain two great barriers to our progress, for experience proves only too well that narrowness in religion tends to wound and not to heal, while caste hinders healthy personal contact between men of the same race, preventing them from knowing and helping each other. If, gentlemen, you set yourselves steadily to remove this stigma of untouchability with its degrading influences, you will indeed deserve well of India.

Yet, whatever our own internal shortcomings, they appear to be overshadowed by those of the world outside, where professions of goodwill towards others are absurdly at variance with the cynical disregard of the ordinary canons of morality which characterises the international situation. It is more natural in man to be kind than unkind, happy than unhappy. Yet when nations are warring, the air is full of bitter recriminations, and there is poverty in the midst of plenty, there is clearly something grievously wrong with the world. Is it not that the best within us is being repressed, that our natural instinct for peace, harmony and goodwill, is denied free play? Is it not largely our own fault that baser passions rule the day, that we have forgotten friendship to be one of the greatest gifts in life? I believe that we are moving towards a new order of society, that ultimately good

must prevail and restore happiness and prosperity. But we may well ask ourselves whether, as individuals, we are giving the best that is in us?

I am informed that more than one hundred Rotary clubs are represented in this conference. You come, gentlemen, from centres large and small throughout a vast area, some of them four thousand miles apart, having different cultures and languages, different interests and outlooks. You find your unifying force in your ideal of service towards mankind, your sole reward the knowledge of well-doing for the common weal. Doubtless district conferences are being held in other parts of the world, seeking to further the same ideal. Think for one moment of the irresistible force that would be generated if not only Rotarians, but every individual in the world contributed his mite of belief and practice. This world of ours would be a very different place.

It was while thinking of your ideal as given in your motto, that I recalled a too little known maxim of John Morley. He once remarked that any individual can do a surprising amount of good if he does not care who gets the credit. It is a maxim which we can all take to heart and it is clearly a force in the Rotary movement. That movement, as I understand it, strives through the individual effort of each member within the circles in which his influence is greatest, and his scope for service most potent, to bring about more understanding, and so more effort to work for the common good. The magnitude of such a task needs no emphasis but it is well worth our every effort to foster the spirit of goodwill on earth.

You have been good enough, through your President, to speak of my efforts to foster those aims which we all have at heart. I am afraid that I cannot speak to you to-day as a



classified or active member of your movement but I am a Rotarian at heart and I trust that I may justly claim to be one also in practice. I can conceive no higher ideal for a ruler or for anyone to whom authority is entrusted than to devote himself to the welfare of those entrusted to his care and it has been my privilege and responsibility for many years to attempt to conform to the ideal which Rotarians set before themselves.

I am deeply conscious of the honour you have done me in inviting me to open this conference and I thank you again for the kind words with which you have welcomed me to your conclave. I trust that your deliberations will be crowned with success and that you will take away with you none but happy recollections of your stay here. And now I have pleasure in declaring this conference to be open.

#### CXCVIII

At the Opening of the Prachi Road-Kodinar Railway, Kodinar, 15th February 1938.

LADIES AND GENTLEMEN,—It is a source of constant regret to me that my health nowadays permits me to pay only infrequent visits to the outlying parts of my State and I am the more pleased to be with you on this important occasion. I thank you for the cordial welcome you have given me and for the appreciative remarks made on your behalf by the Manager of the State Railways and by the President of the District Board. I need hardly say that I share both your pride that this project is finished and your belief that it will greatly conduce to the amenities and prosperity of your taluka. You may rest assured that your needs and well-being are never far from my thoughts.

Modern science has so increased the speed and variety of communications that new generations are apt to regard as leisurely progress which their forefathers would have deemed rapid. Furthermore, they do not realise how much all governments are called upon to do with resources which communications, important as they are, must share with other beneficent developments. That limitation has necessarily applied in Baroda State as elsewhere, and it is the more satisfactory to be able to feel that our record of railway construction is sufficiently noteworthy to invite comparison with any part of India.

If you consider the position when first I entered into my stewardship, you will readily understand why railways were one of my earliest enthusiasms and have remained so. In 1875, Baroda possessed one rather pathetic little line, nineteen miles long, and very few roads worthy of the name. The scattered nature of Baroda territories did not permit the developments possible in a consolidated domain, many of the areas did not lend themselves to road construction even if the material had been available, and finally such limited

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If you consider the position when first I entered into my stewardship, you will readily understand why railways were one of my earliest enthusiasms and have remained so. In 1875, Baroda possessed one rather pathetic little line, nineteen miles long, and very few roads worthy of the name. The scattered nature of Baroda territories did not permit the developments possible in a consolidated domain, many of the areas did not lend themselves to road construction even if the material had been available, and finally such limited finance as was available had to be carefully husbanded to meet in some degree all calls upon it.

It was of primary importance that the Baroda territories should be opened up, and after balancing the requirements and the limitations, I decided to concentrate upon railways, provided the configuration of the country permitted, the cost was not prohibitive and there was a prospect of a reasonable return on the large outlay. It was not possible however to insist too rigorously upon this last proviso, for while railways are primarily commercial concerns, their value cannot be measured solely by profits. They are for the convenience of trade and commerce and the benefit of the

travelling public, but by facilitating intercourse, stimulating fresh ideas and broadening outlooks, they have a cultural value which cannot be shown in a financial balance sheet.

Such were the general considerations which guided my earlier railway policy and though it has required certain modifications in the light of modern conditions, the principles have remained substantially the same. I need not dwell upon the difficulties we encountered in those early days, of the mistakes that were made and the lessons that had to be learned and sometimes unlearned. Suffice it that progress was steady. In the first fifteen years, one hundred miles of railways were constructed and today our railway system is more than seven hundred miles in length.

It is perhaps not always realised how well Baroda is served nowadays in respect of railways, but it is a statistical fact that for the area covered by Baroda State, the railway mileage is five times greater than the average for the rest of India. Naturally the cost has been great but that has not been allowed to stand in the way of any construction considered necessary or desirable. At the time of my Diamond Jubilee I reflected that the programme of major construction was nearing its end, and with the opening of this line to-day, it is possible to claim that almost every part of the State is adequately served.

If we have gone steadily forward to the attainment of our railway objectives, it must not be assumed that we can afford to relax our efforts or rest on our laurels. Railways cannot be dissociated from communications as a whole and I have already referred to modifications in policy which time and experience have brought about. Railways, for example, made road construction simpler in those areas where material did not exist and could only be transported

at prohibitive cost. The tremendous growth of motor transport brought a need for more and better roads, both for their own sake and as feeders to the railways. In some cases, roads and motors brought costly and unnecessary competition to the existing railways, so that in general both our road and rail policy needed adjustment as the years passed.

In much of Gujarat, road construction is still difficult and costly and the maintenance charges high. But construction has never been slowed down on that account for roads and railways do not differ materially in their commercial and cultural value and for the most part we have sought to make them complementary and not competitive. In the result, there has been an increase in road mileage since 1875, nearly as striking as in the case of our railways. Instead of a few miles of unreliable, neglected roads, we now have one thousand miles of good roads, properly cared for, and that mileage does not take into account urban areas or seasonal and local roads constructed and maintained by district authorities.

I have briefly explained my past railway policy and its relation to communications in general. Naturally it has not always worked smoothly, sometimes because of human limitations, sometimes for reasons beyond our powers. But on the whole we have moved steadily forward to our objective. What, then, of the future? So far as it concerns new railway construction of a major character, my sixty years' programme may be considered complete. That there are possibilities of other projects cannot be denied, but for the present our policy must be one of consolidation, to improve what we have, to modernise and to develop to the full all the facilities that our railways offer. In such direc-

tions there remains tremendous scope for energy and enterprise.

So it comes to pass that plans which first began to take shape in Baroda so many years ago, achieve maturity here to-day in Kodinar—no longer isolated. Posts, telegraphs, telephones, your main road and now your railway have brought the world nearer. Soon the wireless will add to your amenities, and doubtless there will be aircraft in the years ahead. Let it be your ambition, and that of all in Baroda State, vigorously to make use of the opportunities that modern civilisation has brought to your service. In the growth of your happiness and prosperity will lie my reward for all that I have attempted to do. And now in declaring this railway to be open, I thank all those who have been concerned in its construction and I recall with gratitude the memory of those who have helped in the years that have gone.

#### CXCIX

At the Opening of the Navsari Cotton and Silk Mills, Navsari, 4th March 1938.

LADIES AND GENTLEMEN,—I thank you for your cordial welcome to me to-day and for the appreciation you have expressed of my efforts to foster the happiness and prosperity of my people. It is a sincere pleasure to me to be able to accept your invitation to perform the opening ceremony of the Navsari Cotton and Silk Mills, which will bring new life and opportunities to one of the most important centres in my State.

A country without flourishing industries must always be handicapped. Agriculture is naturally of vital importance to India, but it is obvious that an economy largely de-

pendent upon seasonal conditions must be precarious. Economic well-being demands a proper balance between agriculture and industry. Nearly forty years ago, speaking at Ahmedabad, I drew attention to the evils of the disproportion which then existed, urging the need for industrialisation. The desirable proportion between agriculture and industry has yet to be achieved: but there is no doubt that we are moving in the right direction, moving with deliberate intent and a fair measure of success.

To-day there is a new spirit in India. Firstly there is a growing passion for industrialisation which is pervading all classes. Secondly, no longer do our young men go abroad as in the old days, either for literary studies or to fit themselves for the established professions and official service. They now go in increasing numbers for technical studies bringing back expert knowledge, enterprise and broad outlooks. Lastly, there is the readiness of Indian capital to invest in industries. In this respect also there is a remarkable contrast with the state of things that prevailed in the years before the Great War.

An important contributory factor is the policy of discriminating protection adopted by the Government of India, for this has given new industrial endeavour a chance to consolidate. At the same time, it must be realised that this policy cannot be justly applied to industries which have no chance of establishing themselves permanently with the help given in the initial stages. To attempt to assist such industries would be to impose an unfair tax on the consumer.

One fundamental point must, however, be emphasised strongly. There can be no industrial advance in India unless the material condition of the millions of agriculturists is improved.



turists and workers in the country is improved: for, it is their purchasing power that determines in a large measure the demand for the output of factories. Industrialists should therefore actively support all programmes for the rebuilding of rural life in all its many sides: this would only be enlightened self-interest on their part.

I turn now to policy and experience in my own State: and here I shall not weary you with our early experiments in State enterprise: nor recount the difficulties due to the territories being scattered over a wide area in Gujarat and Kathiawar. I shall only say what we have learnt. We believe that, speaking broadly, private enterprise provides the best foundation for an industrial policy when reinforced and encouraged by the facilities that can be reasonably given by the State, like suitable industrial areas, transport facilities and cheap electrical power. More essential than these of course are the conditions of ordered government, security and freedom which are summed up in the term "rule of law" and a moderate and stable level of taxation.

We shall soon have an opportunity of seeing this new mill which Sir Homi Mehta has established and which he has equipped with the latest machinery. Sir Homi is, of course, no stranger to our State and since the opening of his mills in Billimora nine years ago, he has demonstrated what can be achieved by business talent and hard work, bringing moreover to Billimora steady employment and increased prosperity. I am sure that, under his expert direction, the Navsari Cotton and Silk Mills will enjoy equal success. You are doubtless aware that I have recently conferred a distinction upon Sir Homi Mehta as a mark of my appreciation of his ability and industry. I may add

that I always welcome the sagacious advice of such experts and I trust that I may always look forward to their co-operation. I now declare these mills to be open and in congratulating you, Sir Homi, and those associated with you in your new venture, I assure you of the constant interest of my Government and wish you all prosperity.

CC

At Mr Edwin Haward's lecture before the East India Association on "India and the Far Eastern Crisis", Caxton Hall, London, 11th April 1938.

SIR JOHN ANDERSON, MR HAWARD, LADIES AND GENTLEMEN,—I have been asked to say a few words on this occasion and I must confess that I feel rather at a loss. Not only is the subject entirely new to me but it is very controversial and of great importance. So far as the connection between China and India is concerned, there is no doubt that it is very old. Many ideas, superstitions and even matters of taste are common to us. It is not a matter of mere coincidence, for example, that the garments worn by ladies in India resemble those worn in China.

As to the political question, all that I need say about my country is that, given the opportunity, India will be able to carry on her government even better than she is doing at present. Government is largely a question of experience and education. At present the administration of India is in the hands of the educated classes but the masses have hardly been touched by the new ideas, not even after the British Government has looked after them so closely.

If you want to change a nation or a race, you must go to the village, to the family and to each individual member

of the family. Educate them in the right way, give them an outlook on life and above all serve their economic needs. Then probably you can expect greater independence, greater interest and a greater striving for better conditions than they have at present. To improve economic conditions, a fundamental problem in India, we must come in contact with the rest of the world, see the march of progress and study what may profitably be introduced into India, so that in the end we may be able to serve other nations.

People who were originally divided by caste are now divided by nationality. Each nationality tries to make itself as complete and self-contained as possible, and thus the law of division ever continues. If there were a little more sympathy, a little more kindness and co-operation, more sustained effort to benefit humanity as a whole, there are important problems in which, without restriction of caste and creed, we might combine and increase the happiness of mankind. For that purpose, nations which are oppressed or which have only partial liberty, should be given greater freedom, as the British Government is doing in India.

My only hope is that the British will not be satisfied with what they have already done. There is a great deal more that they can do and I feel that it cannot be less than they have done for Canada and Australia. If they do follow that policy, you will find that India will progress apace, will have greater confidence in herself, and will create self-respect among her peoples. Failing that, you can hardly expect honesty in the administration. India needs freedom and that freedom should be wisely, properly and quickly given.

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